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The Miracle of Easter

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from April 1 to April 30

Illumination: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee."

Prosperity: The substance of my thought is that God gives me all sufficiency in all things, and I am secure in my prosperity.

Healing: I am stirred to action, health, and strength as I listen to the clarion call, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

For instructions about these thoughts turn to page 48

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Entered as second-class matter, at the post office at Lee's Summit, Missouri. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

VOLUME 122 APRIL, 1955 NUMBER 4

Producing Results

from the writings of

CHARLES FILLMORE

IT IS A STRIKING FACT that even in the time of Moses the health of the people was considered of great importance and was always mentioned in connection with their spiritual welfare. If they were obedient to the law, they kept in health; if disobedient, they fell sick. The same law that brought about these results has always been operative and is active in our midst today. Faith in God as the health of His people and obedience to the law of Being bring health. Distrust and disobedience produce ill-health.

It has been proved again and again that there is a definite relation between the thoughts of man and the conditions in his body. Scientists of the world are experimenting with mental processes and are discovering that the old Scripture writers knew whereof they spoke when they taught that sin produces sick-

ness and righteousness health. It is known that infants have been poisoned by the milk from the breasts of angry mothers. Persons under the stress of fear suffer a loss of appetite. Many other illustrations of the effect of discordant mental states come to those who study mind and its manifestations. Job understood the relation between a mental concept and its result. He said: "The thing which I fear cometh upon me."

In the past half century there has been a general awakening among all people to the realization of the relation between righteousness and health, and men everywhere are seeking the knowledge of God and His healing power. God becomes to them their "all sufficiency in everything." This all-sufficiency manifests itself to them according to their need. To one it is health, to another it is freedom from bondage to some habit, to a third person it is illumination.

Jesus was the great teacher and example of obedience to the law of constructive thinking. All His commandments and sayings tend toward the enhancement of life and health and harmony. The reforms that man in mortal consciousness tries to make are all based on destructive ideas set to work in the external. The reform of Jesus is an inner transformation: "I am not come to destroy, but to fulfill." He came not to tear down but to build up. If we follow Him we shall give our strength and substance and thought force to constructive activity.

In order to understand the Scriptures and especially the portion of them that gives the life and experiences of Jesus it is necessary to study the action of the mind. The movement of every mind in

bringing forth the simplest thought is a key to the great creative process of universal Mind. In every act is involved mind, idea, and manifestation. The mind is neither seen nor felt; the idea is not seen, but it is felt; and the manifestation appears.

The history of mankind in the majority of its aspects shows a steady growth or ascent from a lower to a higher estate. In the forms of nature external to man the same law of development is seen. Jesus' statement that "the earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear" is a recognition of the truth that evolution in the earth is universal.

The progress of man through the aid of uplifting influences has been especially marked in the education of the mind. In the field of mathematics alone almost unbelievable increase in the understanding of abstract truth has been gained over a period that began with the crude though systematic work of the Egyptians, about 2500 B.C., and extended to include the seventeenth-century research of Leibnitz, who developed the branch of higher mathematics known as the infinitesimal calculus.

Steady progress has been the rule also in that phase of life which deals with a man's relations to his fellow men. The various activities of social service have led to improved working conditions, better homes, and more helpful environments for those whose condition of life has called for the help of their brothers. Sociology has thus resulted in many movements for the uplift of mankind.

In the field of religion the upward march has been especially remarkable. There is a wide range of

religious experience between the blindly groping faith that caused men to pass their children through the fire as sacrifices to their deities and the divine consciousness of Jesus, who submitted His body to the purifying fire of the Spirit and came forth alive with a life that never dies.

The healing of the body of man must follow the law of evolution, in common with the education of his mind and the adjustment of his social relations. Jesus did His healing spiritually. When He was told of the "great fever" or Simon's mother-in-law, He administered no drug to reduce her temperature. Instead He "stood over her, and rebuked the fever; and it left her." Jesus knew the law that "without any dispute the less is blessed by the better." He knew that the blessing of health comes through the exercise of faith on the part of the man who seeks it, that faith opens the mind to the influx of power from on high, and that the power of the Highest heals all diseases.

When faith is sufficiently strong to dissolve all adverse conditions and to open the mind fully to the power of God, healing is instantaneous. In the natural course of events the patient who survives a fever goes through a long, slow convalescence; hence perhaps the name "patient." Jesus had no "patients" although He healed many who were "sick with divers diseases." Simon's mother-in-law rose up immediately and went about her work when Jesus denied the power of the fever to hold her.

After a busy day of teaching in the synagogue in the course of which Jesus restored to his right mind a man who "had a spirit of an unclean demon," He

ended the evening by healing without exception, "every one of them" that were brought to Him. He had spent no time in the study of pathology prior to this work. Shortly before that time He had spent forty days in the wilderness in communion with God and in setting His own purposes in order by the light of the divine understanding that He had gained there. After each season of healing and intensive teaching He again withdrew into a desert place or to a mountain, either alone or in company with His apostles, and there obtained a new influx of power from the Father. So the healing work went on. There is no record of incurables.

Further there is no record that any precautions were taken by Jesus to avoid infection when He was engaged in healing the sick. He was without fear of evil because He acknowledged only the power of the Highest, which is good. He put His hand on the leper to prove to him that He was fearless and confident. He spoke six short, decisive words, "I will; be thou made clean"; and we are told that "straightway his leprosy was cleansed" although the Scripture shows that he was in the last stage of the disease ("full of leprosy"). There were no long explanations, no instructions given. Jesus simply turned His super-will upon the leper, and the power of the Highest flowed through Him instantly to do its perfect work. Then only did an instruction follow. The leper was told to offer the usual praise and sacrifice to God and to ascribe his healing to the Highest rather than to the power of personality.

Jesus always connected sin and sickness as cause and effect. When the man sick of the palsy was let

down through the roof of a house that he might be brought before Jesus for healing, there were those present who expected the healing to be done in some mysterious way; and when Jesus spoke of forgiving the man's sins in order to heal him they said: "Who is this that speaketh blasphemies? Who can forgive sins, but God alone?" These men lived in a material world and saw everything from a material viewpoint. They did not understand that the man's sins caused his palsy. As a proof of man's power to forgive sin and thus heal the effects of sin Jesus said when the man was brought for healing:

"But that ye may know that the Son of man hath authority on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God."

Jesus taught plainly that the mind was the place of origin of every act. He said that if there was lust in the heart, it was sin even though no overt act were committed. All thinking people in this day accept without question the fact that the body is moved by the mind, and those who have made a study of mental processes have found that all the conditions of the body are brought about by the mind; also that there is a law of right thought and that a departure from that law is sin or "missing one's aim," which is the original Hebrew conception of sin.

Forgiveness really means the giving up of something. When you forgive yourself, you cease doing the thing that you ought not to do. Jesus was correct

in assuming that man has power to forgive sin. Sin is a falling short of the divine law, and repentance and forgiveness are the only means that man has of getting out of sin and its effect and coming into harmony with the law. But who can tell what the law is? Only those who study man as a spiritual and mental being. Study of manifestation alone is futile; it leads nowhere. We must get at it from the cause side. All sin is first in the mind; and the forgiveness is a change of mind or repentance. Some mental attitude, some train of mental energy, must be transformed. We forgive sin in ourselves every time we resolve to think and act according to the divine law. The mind must change from a material to a spiritual base. The law is already fixed; there is nothing in it to be changed, because God is the lawgiver and does not change. The change must all be on the part of man and within him. The moment man changes his thoughts of sickness to thoughts of health the divine law rushes in and begins the healing work.

The law is Truth, and the Truth is that all is good. There is no power and no reality in sin. If sin were real and enduring, like goodness and Truth, it could not be forgiven but would hold its victim forever. When we enter into the understanding of the real and the unreal, a great light dawns upon us and we see what Jesus meant when He said, "The Son of man hath authority on earth to forgive sins." The Son of man is that in us which discerns the difference between Truth and error. When we get this understanding, we are in a position to free our minds from sin and our bodies from disease, which is the effect of sin. Sin is the result of desire manifesting itself in

erroneous ways and may be compared to the errors of the child working a problem in mathematics. When the error is discovered and there is a willingness to correct it, under the law of forgiveness man erases it as easily as the child rubs out the false figures in his exercise. Thus in spiritual understanding, the I AM of man forgives or "gives" Truth "for" error; the mind is set in order and the body healed. The moment man realizes this he puts himself in harmony with the Truth of Being, and the law wipes out all his transgressions.

In denying the reality of sin send out your freeing thought to others as well as to yourself. Do not hold anyone in bondage to the thought of sin. If you do, it will pile up and increase in power according to the laws of mental action.

No one can understand how forgiveness sets free the sin-bound mind and the sick body unless he studies mind and has some understanding of its laws. There is a universal thought substance in which thought builds whatever man wills.

The right images become active through the power of thought. Man has unlimited power through thought, and he can give his power to things or withhold it. If he thinks about the power of sin, he builds up and gives force to the idea until it engulfs him in its whirlpool of thought substance. He forgets his spiritual origin and sees the human only. He thinks of himself as a sinner "born in sin and conceived in iniquity" rather than as the image and likeness of God.

Man also sees the law of sowing and reaping, and he fears his sins and their results. Then fear of the

divine law is added to his burdens. The way out of this maze of ignorance, sin, and sickness is through man's understanding of his real being, and then the forgiving or the giving up of all thoughts of the reality of sin and its effects in the body.

But we must recognize the unity of the race in Christ and include all people in our forgiving. A good freeing statement is:

"I do not believe in the power of sin in myself or in others."

If anyone tries to free himself while holding others in the thought of sin, he will not demonstrate his freedom. No man can rise except as he lifts the race with him in his thought: "and I, if I be lifted up from the earth, will draw all men unto myself." As by one man sin came into the world so by one man it is taken away. As all were included in the sin of one so all are included in the righteousness of one, and every man stands sinless before God in Christ Jesus. Recognition of this will make men free, and the greater the number of men that recognize and declare the Truth the sooner will all men know that they are free from sin in Christ.

You must build upon faith in the reality of the spiritual. The next step is to put your selfishness away. There cannot be two in this kingdom. It is the kingdom of God and man must give up. The John the Baptist must recognize the Son of God that is in you and that this Son must be always active in you in love, life, and power. The kingdom is for the larger man. The personal man must be eliminated.

The next step is love, universal love: not the love of earthly possessions but the love of spiritual

things. We must give up the flesh man and all his possessions and at the same time lay hold of the spiritual man. Then we have everything although apparently we may have nothing. This is a difficult proposition to those who think in terms of material things. You must be able to get away from all thought of material things. "Love . . . seeketh not its own"; "is not puffed up." Love is not selfish. We cannot have selfishness and love at the same time. We cannot have this universal brotherhood unless we love everybody. We must love all because we are all one. There must be in our consciousness a recognition of the universal right of all to all the possessions of the world.

Then there must be this inner growth which is a fuller consciousness of the new life that comes with the entering into this kingdom of Christ.

The fact is that there is a foundation for this world-wide movement in behalf of purer men and better things for all. There is something back of it all, and the old conditions, diseases, and limitations must pass away; and the time is now ripe for entering into this kingdom, this attainment of the spiritual side of life, this growing of a new body; and every one of us can enter in if we only will to do so.

True, in all actual transformation of mind and body a dissolving, breaking-up process necessarily takes place, because thought force and substance have been built into the errors that appear. In each individual these errors have the power that man has given to them by his thought concerning them. These thought structures must be broken up and eliminated from consciousness. The simplest, most direct, and

most effective method is to withdraw from them the life and substance that have been going to feed them, and to let them shrivel away into their own nothingness. This withdrawal is best accomplished by denial of the power and reality of evil and affirmation of the allness of Spirit. Nothing is destroyed, because "nothing" cannot be destroyed. The change that takes place is merely a transference of power from an error belief to faith in the Truth, through the recognition that God is good and is all that in reality exists.

The doctrine of the Trinity is often a stumbling block, because we find it difficult to understand how three persons can be one. Three persons cannot be one, and theology will always be a mystery until theologians become metaphysicians. It is necessary to understand the Trinity in order to be healed in mind and body.

God is the name of the all-encompassing Mind. Christ is the name of the all-loving Mind. Holy Spirit is the all-active manifestation. These three are one fundamental Mind in its three creative aspects.

We have to be healed physically, mentally, and spiritually. Often people think they are sick physically when they are just sick in mind. It is easy to understand how the idea of perfect health may exist in the great Father-Mind; also how that idea may become active in the individual and manifest in his life. This simple comparison clears up the mystery of the Trinity.

We want the actual overcoming power of Christ. To get this we must appreciate life and enter into it thankfully and heartily. "I came that they may have

life, and may have *it* abundantly." This abundant life is always present. When we recognize it and open the consciousness to it, it comes flowing into mind and body with its mighty, quickening, healing power, and they are renewed and transformed.

The following affirmations are for the purpose of establishing the whole man in the consciousness of unity and health.

My body does not starve for my love and appreciation of it. I recognize it, honor it, and love it as the body temple of the living God.

The redemption of the body depends on my having the right idea of body. It must be the divine idea, and there must be no other. The eye must be single.

Since my body is I, if there appears resistance in it, that resistance is my own; it comes only from me. It comes from my failure properly to identify myself with my body. The way to get control is to take it. This I do, not by will power, by personal force, or by anything that recognizes my body as separate from me, but by my consciousness of oneness with it. This unifies all of me and stops all resistance.

My body is life, purity, wholeness, sinlessness. In my flesh I see God. What I see, what I behold, becomes manifest.

I confess that Jesus Christ is come in the flesh, even in my flesh.

The idea of the body as an earthly house is now dissolved, and I am now clothed upon with the heavenly house, even the divine idea of man complete. In this idea I am one with the immortal, incorruptible flesh of Jesus Christ, and I have eternal life. I do confess that Jesus Christ is come in the flesh.

Are You a Witness to Resurrection?

ELIZABETH SAND TURNER

AT EASTER OUR THOUGHT turns to one of the greatest events of all times—the resurrection of Jesus Christ. We bow our heads in reverence to the One whose entire life was an expression of all that is noblest in man. But this event, great as it was, should not be restricted to the time of its occurrence. The purpose of Jesus' life and teaching was to tell all men how they may be resurrected and lifted from all types of limitations into health, plenty, and joy.

With all our hearts we want to know how to accomplish this. How, then, shall the great work that Jesus started be carried on today for the benefit of mankind?

The apostles, whom Jesus commissioned to preach His word, knew what should be done to resurrect the lives of others. They met together to select someone to take the place of Judas Iscariot, and what occurred at that time is recorded in the 1st chapter of The Acts, beginning with the 15th verse. The only stipulation they made of the person to join them was that he be "a witness with us of his resurrection." They did not ask that the man selected be rich, influential, or learned—only that he be able and willing to bear witness to the Resurrection, for the apostles knew that the work of Jesus Christ could be done only by those who witnessed—and thus believed in—this event.

Is it possible for us to fill this requirement? Yes, and we must do it if we are to experience resurgence. The apostles went throughout the length and breadth of the land proclaiming the Resurrection. The Resurrection reveals the Spirit of God working in man to bring victory over the ills of humanity. It indicates that man is not a creature of flesh and blood only but that the life of Spirit flows in his veins. It is the mighty work of the Christ indwelling, renewing him in mind and body. "He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." By understanding this and accepting resurrection as an integral part of life, it becomes a reality, not of the past or of the future, but *now*.

We are to bear witness to this great truth. One of the meanings of the verb witness is "to testify to." Every day we testify to something. Many believe in and testify to all manner of ills, such as sickness, poverty, inharmony. They believe firmly that these are necessary adjuncts to living. It cannot be denied that they exist in the world today, even as they existed when the apostles first began to spread the message of Jesus Christ. But along with these external ills there is also the one great truth that God is in His world, and God is good. He lives within each person as his Christ or divine self, which is able to save him from all evil and to resurrect him to wholeness.

You and I must decide whether we will bear witness to the changing outer realm of facts or to the unchanging inner realm of eternal Truth. The disciple of Jesus Christ gladly bears witness to resur-

rection. He turns his eyes away from all that does not belong to the reality of God's goodness and mercy; this is our work. Even when disease rages in the body we know there is also the life of God in it. And, instead of talking about disease, we confidently affirm: *The vitalizing life of the Christ fills my body, and I am healed. Praise God I am healed!* This is bearing witness to resurrection.

No lack in outer affairs can obliterate the truth that divine abundance is for everyone. Therefore, instead of talking of poverty, we declare, *I have unbounded faith in the all-providing substance of God to increase and to multiply my prosperity.* This is bearing witness to resurrection.

No inharmony in personal affairs can destroy the truth that God is love and that His love is in the hearts of all. We should call the name of our enemy and declare, *The Christ in me beholds the Christ in you, and there is nothing but good between us.* This is bearing witness to resurrection; this is preparing the mind so that the Holy Spirit (the whole Spirit of God) may act through us.

Neither war nor rumors of war can dissolve "the peace of God, which passeth all understanding." We may enter His peace whenever we will. How we need it for ourselves and for our world! May we be steadfast in praying, *"Let there be peace on earth, and let it begin with me."* This is bearing witness to resurrection.

Every promise of the Bible, every affirmation of Truth is designed to help us know that overcoming, and not defeat, is the will of God for man. We should meditate on this idea and make it part of

our very thought and feeling. Only by doing so can we enter into their fulfillment.

To witness also means "to see or know by reason of personal presence." We have all seen evidence of the Christ power operating in our lives and in the lives of others. Every answered prayer, every demonstration of good proclaims it. So we must not let our faith lag if some particular difficulty is upon us. "God gave us not a spirit of fearfulness; but of power and love and discipline." We must put His gifts into operation promptly. A difficulty is but a challenge to bespeak God's presence and might. We do not have to accept a problem as inevitable or enduring; it will pass if we loose it in mind and become so busy bearing witness to resurrection that we have no time or energy to hold onto it.

The apostles were few in number among the many in Jerusalem and elsewhere; yet what they accomplished was out of all proportion to their number. They were so steadfast in bearing witness to the Resurrection that the lives of untold thousands were changed. When the apostles Peter and John were taken before the Sanhedrin they were charged not to "teach in the name of Jesus." They replied, "We cannot but speak the things which we saw and heard."

We, too, have seen and heard. Let us speak. We have seen sick bodies healed and restless hearts filled with peace. We have heard His words not only from the Bible but from the depths of our own beings when we became still and prayed. We can join in spirit this intrepid group of apostles who, surrounded by disbelief and obstacles of all sorts, saw only the

One and heard only the word that heals and blesses. If we join them, our lives shall be blessed. By every earnest prayer affirming His goodness, by every word of Truth spoken, by every kindly act performed in His name, we can bear witness to resurrection.

At this Easter season may we joyously bear witness to the Christ Spirit, which lifts us to wholeness of mind, body, and affairs. May we remember the promise of Jesus, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live."

Helping Hand

R. H. Grenville

When, sore at heart and laden
With burdens hard to bear,
I met the simple kindness
Of people everywhere—
The friends who rallied round me,
The strangers who were good—
Joy filled my heart to overflow
With humble gratitude.

But when, in fortune's morning,
Love bade me turn aside
To help a struggling stranger
In whom all hope had died,
As I picked up his burden
And set off with a will
Toward the goal his dream had set,
My joy was greater still.

"We Shall Be Like Him"

DARRAGH ALDRICH

We needs must love the highest when we see it,
Not Lancelot, nor another.

THESE LINES, from Tennyson's "Idyls of the King," have recurred to me over the years since I learned them as a young student.

They are, as you remember, spoken by the conscience-stricken and sorrowing Queen Guinevere in the revelation that came to her when she saw King Arthur in the splendor of his knightly soul. It was as though a shining light had wrought in her a sudden and complete transformation. She was a new person. She had seen "the highest," and all lesser loves withered. With the new vision of Truth, as her king and husband stood before her, she realized, at long last, that she had not loved "the highest" until that moment. All that had gone before was unworthy of her deepest love and loyalty.

Guinevere's is no uncommon human experience. Most of us have had a sudden vision of ourselves and our motives in the presence of someone truly noble and truly great. Can any of us witness even one deed of utter selflessness without loving the doer of it, or without being inspired to be greater than we are? Heroes of old are not our only source of inspiration. There are heroes of today. World War II brought forth many of them, but there are peacetime heroes as well. Most of us know at least one person whose shining, selfless life brings a surge of

love to our hearts. It is difficult to be envious, resentful, or selfish in the light that comes from such a person. Instinctively we love this "highest," and we want to be more like it. It causes us to be "discontented with the divine discontent," which English clergyman and novelist Charles Kingsley says "is the very germ of the first upgrowth of all virtue."

Some authorities tell us that we are governed by our admirations and our loves, acknowledged or subconscious. All of us have seen small boys in cowboy boots and big hats trying to be like their favorite motion-picture or television heroes. These men are "the highest" of which these boys can conceive at this period of their development. We watch these heroes gradually give way to others, and usually by the way the boys act and speak we can tell exactly which hero is uppermost in their love at the time. It was not only Peter whose "speech bewrayeth" him!

An experience of some friends, in trying to develop a love for reading in their young son, indicates that often we do not set our sights high enough in leading our youth. These friends began with some of the better comic books, but their son showed no interest—only boredom. Then they plied him with the more adventurous boys' books without result. One day he came home with a flushed face and shining eyes, a book under his arm. He had come from the public library. "This book is really sharp!" he announced. "Ever read it?" And he showed them "Plutarch's Lives." Then he hurried to his room to finish it. After that, his rather shamefaced parents did not worry about him.

There are certain heroic qualities that youth, and

adults as well, are bound to admire when these qualities are presented to them. The leading one is undoubtedly courage. Independence is another, and integrity is a third, although seldom do our young people call it that. But they instinctively dislike what they call a "double-crosser," a "guy that can't be trusted," or one who "doesn't stick up for what he knows is the square thing." Loyalty to his pals, sometimes mistaken loyalty, is ingrained, it would seem, from earliest self-consciousness. So, to find a hero that youth, from earliest years, would be content to accept as their "highest" and, therefore, love him, we must present him as having qualities that youth instinctively admire.

Frankly, I can see very clearly why many of younger years are not won over to follow the highest One as He too often has been presented. Too many of them see Him only as "a man of sorrows." And they dislike persons who are sorrowing. Or they see Him as one with meekness, which, right or wrong, means to them weakness and lack of independence. Others may think of Him as a man who led a lonely and unsocial life. Others may say that He allowed Himself to be put to death as a common criminal when he had all power at His command.

Face the situation honestly. Is this not the way that the most courageous, independent, and loving man who ever lived has been presented more often than not? Can we blame our children for not accepting Him as their ideal?

Would it, then, not be wise for us to try to see Him as He really is? Though our sight is dim, because it is human, we can study the life of Jesus as

it is pictured by those who knew Him. It is a picture that any young person should thrill at accepting, for this human picture of Him is the true picture.

Let us begin with one of the first pictures we have of Him—a lad of twelve who went to Jerusalem with His parents for the feast of the Passover. Jesus did not return home with His parents; He tarried in Jerusalem. His parents thought He was in the company of the caravan, however, and made a day's journey before discovering His absence. Mary's fear became great as she thought about the prowling wild beasts and robbers who now and then attacked caravans along the route. Anxiously, His parents returned to Jerusalem, and "after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions."

Any boy of today could understand: Jesus was obsessed with one idea. He must be about His "Father's business," and at the temple there were teachers from whom He could learn. They were doctors—heroes to Him. To a Jewish lad doctors of the law were regarded the wisest of men. This was His chance of a lifetime to hear them and ask them questions. His quest was different, to be sure, but His boyish reactions were the same as any boy's.

One can imagine His hurt surprise when He found that His parents were worried about Him—especially His mother, who had quietly talked to Him of a great mission He was to perform! He was a boy with a wonderful vision of what He wanted to do, and He no doubt was bewildered because those nearest and dearest to Him could not at once understand that everything must give way to His tre-

mendous interest. Nothing was more important to Him than finding out all He could about this mission.

More than one lad has had a strong, unswerving vision of what he wanted to do! But it is very difficult for us to understand how Jesus was so completely human, because of the legends told about Him. It is even more difficult for us to understand how He could have been divine as well, for we have not yet come into the understanding of our own divinity.

As we read the brief reports of Him in the Gospels, we may well be amazed that He stands forth as our highest conception of humanity and a hero for all youth to accept enthusiastically. We find Him as an absolutely sincere person, a loyal friend, and a leader in all that He did.

He was far from being "a man of sorrows." He was possessed of a sunny, happy disposition. Beyond a doubt, He and His apostles, as was the custom of that day and that nation, sang the songs of His ancestor David as they traveled along a road or crossed the fields to avoid ruts made by caravans. Perhaps they stopped to eat the lunch someone took along or to crush grains of wheat in their hands so they could appease their hunger. At night they may have rested in a little grove of trees or on the shore of a lake. Jesus must have loved the beauty of nature in that gently rolling country, the glorious sunsets and silvery moonlight, the reflections in the blue waters.

Long before the responsibilities of His mission closed about Him, He was, as a carpenter and helper of His earthly father, "a workman that needeth not

to be ashamed." As He fashioned the yokes for oxen, one can fancy Him surrounded by children of the village, for He was a teller of stories so rich with meaning that many older persons stopped to listen to them.

He was eagerly accepted at social gatherings as a desirable guest, for we find Him at a simple country wedding and at the lavish feasts of the well to do. His gay, "Zacchaeus, make haste, and come down; for to-day I must abide at thy house," shows He knew that He would be welcome even by one who did not know Him in person. However, He never tolerated discourtesy to Himself as a guest. Once, indeed, when His host did not show the usual honors accorded a guest, Jesus quietly reminded him of his oversight in hospitality by comparing it with the hospitality of the woman from the street who had bathed His feet and anointed them. As He respected others, so He required respect for Himself and His mission; yet no one has ever lived who represents more truly the democratic spirit.

Not only were all men equal in His sight, but He accepted women among His followers and talked with them courteously. From our modern point of view we may accept quite unthinkingly His gentle chivalry. But in His day it was unusual enough to amaze even His apostles. There were many things about Him that even those closest to Him could not understand. Yet He was their hero—fearless, strong, free, sunny, gay, and very wise. He was a beloved comrade, kind to everyone, and patient even with stupidities. He loved little children, despised sham, healed the sick, made "the lame to walk, and the

blind to see." "What manner of man is this?" the people plausibly asked. And it is little wonder they saw Him king of an earthly kingdom and asked for special places of honor in it; little wonder that they gave up everything to follow Him. For them, then, "the highest" they could conceive of Him may have been that He was the incarnation of one of the old prophets about whom they had been taught for generations. Like them, He broke through established laws made by man and worked miracles. He was their hero, for they loved Him as "the highest" they could then know and tried to be like Him and to do the works He did so naturally.

But there was a greater "highest" that they could not see while He was with them. So, for them, when He was crucified, it was the end of everything—of their hopes, their aspirations, their very pattern of life—for they had given up their old lives to be with Him and to prepare for the kingdom they believed He would establish. They could not dream then of a future; as yet they had no vision of what He was to become to them. They could not realize that, after He had conquered every other enemy, He had to conquer death itself so that they, too, might conquer it.

Then, like a blinding light, He was revealed to them on Easter and the days that followed—in the walk to Emmaus and in the breaking of bread, in the draft of fishes when they saw Him on the shore as their risen companion. Indeed, the wealth of the catch that broke the straining net was as nothing compared to the bursting joyousness of having Him with them again.

When, as the days passed and they gathered

about Him, discovering that their need of Him brought Him instantly in their midst, "when the doors were shut," they began to see Him as He was, and they strove to be like Him. Then came the greatest miracle of all history: These men who had deserted Him when He needed them most, craven in denial even of knowing Him, became His loyal followers. Like Him, they worked miracles as He had told them they would. They were inspired to speak in languages they had never learned, eloquently winning those persons who heard them. Seeing Him at long last as He was—"the highest" they could ever know—they "needs must" love Him above all that earth held for them. And so they received His likeness and, with it, the privileges and powers of the sons of God.

And so one is sure that if we of today were to see Him as He is, even as He was on earth, all of us "needs must" love Him as "the highest" and strive to be like Him. Could we only see and feel His love, His wisdom, His patience with stupidities and ignorance. Could we only believe what He has told us, then we would receive power from Him and His gift of joyousness, for "according to the power that worketh in us" we would become like Him!

Mind is the arbiter of life! it is the creator and shaper of conditions, and the recipient of its own results. It contains within itself both the power to create illusion and to perceive reality.

—JAMES ALLEN

Only the Beginning

HAROLD A. SCHULZ

EVERY TIME I read in the Gospels the accounts of Jesus' last week on earth I read them with great expectancy. I keep hoping that the story will have a happy ending. I hope that He will not be crucified. I wish that somehow He might be spared the torture on the Cross. I wish He would be acquitted, and I live in hopes that Judas will not betray Him, that Peter will not deny his Master, and that the cock will not crow. I want the minds of all the apostles to be opened to new understanding, and I want them to defend Him. I hope that the soldiers may experience a change of heart. But the earthly end comes, like the storm. And after the storm comes the "still small voice."

Out of the blackest night a most glorious morning is destined to dawn in the Christian world. The greatest announcement since the Lord's birth is made by an angel sitting beside an empty tomb. Mary Magdalene and Mary, the mother of James and Salome, with tears in their eyes and with hearts shrouded with mourning, arrive at the tomb with sweet spices. They are amazed at the report given by a messenger garbed in a dazzling white robe—"Ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples and Peter."

As I continue to read this amazing story of Truth, I become Peter, who will soon be exultant. At hear-

ing the good news, I run to the sepulcher and stoop down and see the empty linen cloths. Then I go to my secret prayer chamber to wonder and to contemplate "all the things that were come to pass."

I am also one of the two apostles who walk toward a village called Emmaus. We discuss the things that have occurred. Suddenly, a man appears and walks with us. He asks us, "What communications are these that ye have one with another, as ye walk?" We converse with this man, not knowing who he is, talking of things that had occurred to Jesus of Nazareth. We then persuade the man—still not knowing who he is—to stay with us, because nighttime is approaching. As we sit down to eat, he takes a piece of bread, blesses it, breaks it, and divides it among us. At this moment we realize that it is Jesus Christ breaking the bread! Then quickly He vanishes from our sight.

Later, in Jerusalem, He comes to all of us apostles and shows us the wounds in His hands and feet from the nails on the Cross. Not yet understanding the wonderful thing that had taken place, we watch Him take a piece of broiled fish and eat it. Not until this moment did He open our minds. He said, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day."

No, this is not the end of the story I am reading. It is only a bright, new beginning for the human heart that comes to know this everlasting Truth. As a child of God, I am to hear the great command of the Master, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teach-

ing them . . . and lo, I am with you always, even unto the end of the world."

Another discovery I make in the reading of this story is that the last week and the Resurrection are chapters in every man's life. In a peculiar manner every person bears a cross. Everyone is subject to sadness, discouragement, bitterness, and pain. But then there is the crowning chapter, the dawn, the sunshine after the storm, the victory over the world. The Cross of Jesus is a cross of love and becomes a bridge over which we need only to walk into the Resurrection light.

I am in the position of the apostles—the action required is positive prayer. I know that I can overcome the betrayal thoughts of Judas, the fearfulness of Peter, the enemies of doubt, distrust, and worry by thinking and acting out faith thoughts such as these:

"Christ is risen in me now."

"With God all things are possible in all my affairs among workers and fellow men."

"My faith looks up to Thee triumphantly."

"The words and deeds of Christ are the laws that govern my life."

These are the reasons for Jesus' resurrection. All that is earthly and negative is buried in the empty tomb. Christ is alive in me.

So, I find that the curtain never falls on the drama of the life of Jesus. With the Resurrection the great story of life in the kingdom begins. It is the highest point in the divine creation of God. It is unending because Jesus Christ is everlasting, triumphant, and victorious.

Short-Trip Prodigals

EVA KENAGA

THE PARABLE of the prodigal son is probably one of the best-known stories in the world. Ever since it came from the lips of Jesus, it has been told, printed, and referred to millions of times.

One day I tried to analyze the reasons for its being so well loved. It seems that as a story, pure and simple, it has all the elements of interest. It deals with the simple things with which we are all familiar, and every sentence paints a picture that can be translated into the reader's own experience. It portrays action; it has a happy ending; and altogether is a gem, from the literary as well as the ethical and moral viewpoint.

Thinking further, I concluded that we instinctively feel sympathy for the headstrong, willful boy with his overwhelming desire to gain in experience. At some time during our own adolescence we possibly had impulses quite similar; there may have been times when the call of the outer world and the inner compulsion toward a greater self-expression combined to make our surroundings quite intolerable. We may even have gone as far as to take our share of the family substance, and go away to a "far country." Something of the kind seems to be part of the growing-up process in the lives of most of us.

So we feel a kinship with the prodigal son, though it may be hidden and unexpressed. With

our minds we admire and sympathize with his older brother, the steady, dependable worker who stayed home and tended to his business. But we find our hearts going out to the boy with the ambition to see the world and the self-confidence to demand what he thought were his rights in order to change his dreams into reality. The fact that he was misled and showed poor judgment may only endear him the more to us, for who of us has not had to admit his mistakes?

My thoughts moved from the characters in this story to the journey that the young man took. He doubtless planned it with much attention to details. He knew exactly what he wanted—although, of course, he could not foresee the outcome. He no doubt realized the concern his absence would cause his father, but this was incidental to his plan. He may have anticipated a certain amount of homesickness on his own part, but this was minimized by the intensity of his desire and his curiosity to see faraway places. We may even assume that in the back of his mind was the possibility he could always return to his father's house. For all we know, he may even have planned that someday he would return, rich and prosperous, knowing a welcome would await him.

Then I recognized the point toward which my meditation on the prodigal had led me. As with all of Jesus' parables, the analogy here is clear. We, too, leave our Father's house. With a little thought we can trace the similarity between our own behavior and that of the prodigal son, and it makes us feel even closer to him and more grateful for the love

that welcomes us back home with open arms.

We are told of only one trip this son made away from the family home. The story ends with his return, and we have no reason to think he repeated the performance.

How about us and our trips away from our Father's house? It is likely that most sincere Christians seldom, if ever, deliberately plan a sojourn in a faraway country. Even in the adolescence of our religious lives, if we are earnest and devoted to the principles we have accepted, we do not set out on such a journey with no expectation of returning. But do not many of us yield to the temptation to make a little side trip once in a while?

The "far country" is most alluring. At least, it is described as such by the skilled advertisers and travelers we meet. These side trips are not necessarily far away. They may be just little jaunts or meanderings on a shady path. We may not even plan them, but find ourselves suddenly en route without knowing how we arrived there. And as soon as we realize that we are straying, we may hurry home. We cannot again be the same person we were before we set out. Inner adjustments may be necessary before we fit again into the family picture. It does not seem to matter whether we make the journey deliberately or not—the important fact is that we find ourselves victims of the feeling of being out of our rightful places, of being in unfamiliar surroundings. We experience the pangs of a spiritual homesickness and a longing for the familiar comfort of beloved surroundings and faces.

It may be that our journey has been so short we

are still within sight of our Father's house. What joy, then, to be able simply to turn about and begin the short trip back home! As we quicken our steps, we reflect gratefully that here is our rest, that here is our substance and our inheritance. "Soon we will be home!" we say to ourselves.

And here the miracle becomes known to us. We see that this is truly our Father's world. We know that when our steps are turned toward Him and our hearts are seeking the joy of reunion with Him there is no foreign land, no "far country." The very ground we tread this moment is holy ground, because it is His. And we, as His sons and daughters, can claim it as part of our inheritance.

How often can we take distant side trips and feel sure of a welcome on our return? This depends on ourselves alone. Surely, the Father knows our innermost thoughts, but the decision to go or to stay rests entirely with us. If we harbor or excuse waywardness and willfulness in ourselves, we will begin to doubt that a welcome awaits us on our return. And we draw a veil over the Father's face when we doubt; even our memory of His love and care becomes hazy. We forget His promises, and we stumble and lose our way. Our return, though sure, is retarded and pitfalls plague our pathway.

If now we are safe and secure within the gates of our Father's house, let us rejoice and give thanks! Let us resolve to stay here, where there is work for our hands, a song for our lips, and eternal comfort for our hearts! All that the Father has is ours, here and now, and from these "green pastures" and "still waters" we need not stray.

The People about Us

W. CLAY MISSIMER

I WAS SOLICITING business in a section of town that I seldom travel. Brief case under my arm, I noticed a tall, kindly-faced man who must have been well past seventy approaching me. He smiled, slowed, and stopped.

"I believe you're a stranger in this section," he said simply. "Can I help you locate the place you're looking for?" Then he smiled again—a friendly, contagious smile. When I told him the business house I was looking for his face lighted again. "Right there on the corner," he pointed, "but it's being remodeled and won't be open for another month. The two brothers who bought the place live halfway down the block from the store, about the third or fourth house from the corner."

I thanked him. I found myself smiling, too, trying unconsciously to make my smile match his. Then he said: "Hot today, isn't it? I live right here in this house"—we were almost abreast of it. "Any time you're up this way and you're tired, just rest a bit on my porch."

Because of this man's friendly gesture, I had a lighter day. I carried his smile with me through the humid afternoon. I kept recalling the kindliness in his voice, the friendliness in his soft, gray eyes. Here was a man trying to spread sunshine on his way in a life that was well into the autumn of its days.

A nurse supervisor on two of the busiest floors of

one of New York City's large hospitals went on duty every morning at seven. Her workday ended at six in the evening, and no one could have been more tired and ready to go home. But each evening at 6 o'clock this nurse went to every room on her two floors, voicing the hope that each patient would have a good night. She had done this for forty years. The patients learned to look forward to seeing her compassionate face and cheering smile, to hearing her encouraging voice with the spirit of sympathy and peace so strong in it. There was not a day when she was downtown in New York that some former patient did not rush up to her to tell her that she never could know what those evening visits had meant—that they had been tonics bringing peace and the courage to bear pain and suffering with greater fortitude.

Recently, I approached a busy corner in our town at the time traffic was heaviest. I saw an elderly woman, confused and bewildered, make several attempts to cross the street and then draw back, frightened. Then out of the crowd came a workman, a dinner bucket swinging in his hand, dirt and grime besmirching his features. He took the woman gently by the arm and guided her through the maze of traffic to the other side of the street. In a minute he returned and passed me, whistling softly. Perhaps he did not know what prompted him to whistle, but the inner peace that comes from doing some good deed, no matter how trivial, had lifted him to a higher plane.

After all, life means people. A deserted street depresses us. We enjoy a ball game most when the

stands are packed with a noisy, enthusiastic, impatient multitude of fans. People! The Master's life on earth had to do exclusively with people. He taught us that the factor which counts most in life is our behavior toward our neighbors and all others about us.

Last winter I noticed an expensively dressed woman chatting animatedly with a clerk in one of our department stores. The woman was evidently well-to-do. The clerk, a pretty girl of twenty or twenty-one, was visibly thrilled. They were chatting like two school chums about things they liked to eat. The older woman said with longing in her voice: "When I was a little girl we used to have kuchen for breakfast. I haven't had any in years. You can buy coffeecake, but it isn't the same. This was good, old-fashioned German kuchen."

"But I know an elderly German lady who still bakes it," the clerk replied. Then she wrote down the name and address of the woman who could still produce German kuchen. Then, of all things, the customer asked the young clerk if she might have her own name and address. In return, the woman wrote out her name and address and handed it to the girl.

"I'll let you know if the kuchen is like I had when I was a little girl. I've so enjoyed this chat with you. I'm going away on a little trip. Would you mind if I send you a card?"

Mind? They were two strangers who were thrown together in the ordinary channels of life. Each lightened the spirits of the other. Each went on to a more carefree day, carrying sincere memories of the other,

memories to be stored away and upon which each could draw in the future.

No matter from which walk of life—high or low, rich or poor—there is humankind pressing in on all sides of us, from which we can absorb pleasure by administering to it, even in the most insignificant manner. Even the busiest persons in life find time to do thoughtful deeds. Theodore Roosevelt kept a cabinet meeting waiting fifteen minutes when he met a small boy in a White House corridor, gazing in wonder at one of the paintings on the wall. President Roosevelt took time from the busiest of mornings to explain to the boy the significance of the historical painting. When Roosevelt finally hurried off to his cabinet meeting, an attendant told the boy that it was none other than the President of the United States who had given him fifteen minutes of his time. This attention from the head of a nation was remembered throughout the life of that boy.

Many years ago a woman in London, England, hearing that a little lad of nine who lived in the next block was dangerously ill, hurried to his home to see if there was anything she could do. The mother urged her to go upstairs into the sickroom. The woman was shocked at the child's appearance. He was pale and so listless that neither the mother nor the visitor could rouse him to make the slightest of smiles.

Suddenly, a faint noise was audible from outside the room. It was a scraping sound, as if a bird or animal were clawing at the baseboard in the hall. The noise grew louder. With it developed a strange shuffling sound, as if something uncertain of its

powers of locomotion were trying to reach the door. The neighbor noticed the little sick boy. He was no longer pale and listless. He had lifted himself onto his pillow. His eyes were bright, his face flushed. He was clapping his little hands together as if in rapt expectancy of some great joy or happiness. The scratching, shuffling sound continued—then silence. The door was pushed open. There, squatting down, with knees bent like a Russian's in a native dance, was a man. One look and the woman recognized him. His picture had appeared in many publications in London. His name was on many tongues.

The woman gazed in wonder as the man, jumping up and down in the simulated Russian dance, with his face contorted into ludicrous grimaces, began his progress into the room. The child squealed with delight. On went the pretending gnome around the bed. Then, with the most agile of movements he performed a skillful leap and landed, rolled into a grotesque ball, on the bed. He spoke to the child in pantomine, making funny gestures and motions until the room rang with the boy's laughter. Not once did the entertainer break the illusion by speaking. After a brief but vivacious series of actions, he suddenly squatted forward again, moved his arms in evident motions of farewell, achieved a quick little leap, and landed on the floor. Then, shuffling and scratching his way across the carpet, he reached the door. There, in a series of clownlike gestures and odd dancing gyrations, he disappeared and pushed the door shut behind him. The fascinated neighbor woman hurried after him and overtook him in the hall. Tears were streaming down her face.

The man, a famous physician, turned and waited for her. He explained simply with shaking voice: "That little chap is beyond any medical skill that has been bestowed upon me. [Would that he had known the healing power of Truth.] But I can lead him day by day into the land of make-believe and fantasy. I can lighten his burden. I can bring him a little semblance of happiness and joy."

And Sir William Osler, the world's most famous physician of that day, the busiest man in London, tears welling in his eyes, turned and walked down the corridor to the front door.

As we brush against life, myriad opportunities to express simple kindness beckon us. The elderly man who passed cheer and smiles to strangers; the nurse who stayed overtime to bid her patients good-night; the workman who brought a tune to his lips by helping a bewildered woman across the street; the rich woman who treated a salesclerk as a friend; President Theodore Roosevelt, who described the significance of a painting to a little stranger; Sir William Osler, who made a little boy happy in the land of fantasy—these are shining examples of how the insignificant and the great can touch the lives of others and lighten them on their way. It is within the scope of every human being to do likewise.

"Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me."

All the paths of Jehovah are lovingkindness and truth
Unto such as keep his covenant and his testimonies.
—PSALMS

A Shop in Heaven

AN ALLEGORY

"AND NOW," said my guide to me, "I will bring thee to a city of the righteous and show thee how they buy and sell in this, the kingdom of heaven."

After I had, I know not how long, refreshed my soul with what it was thus given me to enjoy (for in all that country there is no such thing as haste, no darting from one thing to another, but a calm, eternal progress in which unto the day the good thereof is sufficient, one great noonday), my conductor led me into a large place, such as we would call a shop, although the arrangements were different, and an air of stateliness dwelt in and around the house. It was filled with the loveliest silken and woolen stuffs of all kinds and colors, a thousand delights to the eye—and to the thoughts also, for here was endless harmony.

I stood in the midst, and my guide stood by me in silence; all the time I was in the country he seldom spoke to me save when first I asked of him, yet he never showed any weariness, and often a half smile would dwell for a moment upon his countenance.

I watched the faces of them that sold; and I could read therein—for be it understood that, according to the degree of his own capacity, a man there could perfectly read the countenance of every neighbor; that is, except it expressed something that was not in himself—I could read in them nothing of

eagerness, but the calm of a concentrated ministration. There was no seeking there, but a strength of giving, a businesslike earnestness to supply lack, enlivened by no haste and dulled by no weariness, brightened ever by the reflected content of those who found their wants supplied. As soon as one buyer was contented, they turned graciously to another and gave ear until they perfectly understood with what object he had come to seek their aid. Nor did their countenance change utterly as they turned away, for upon them lingered the satisfaction as of one who hath had a success and by degrees melted into supervenient content.

Then I turned to watch the countenances of them that bought. And there in like manner I saw no cupidity and no meanness. They spake humbly, yet not because they sought a favor, but because they were humble; for with their humility was mingled the confidence of receiving that they sought. And truly it was a pleasure to see how everyone knew what his desire was, making his choice readily and with decision. I perceived also that everyone spoke not merely respectfully, but gratefully, to him who served him. And at meeting and parting such kindly though brief greetings passed as made me wonder whether every inhabitant of such a mighty city could know every other that dwelt therein. But I soon saw that it came not of individual knowing but of universal faith and all-embracing love.

And as I stood and watched, suddenly it came into my mind that I had never yet seen the coin of the country, and thereupon I kept my eyes upon a certain woman who bought silk, that when she paid

for the same I might see the money. But that which she had largely bought she took in her arms and carried away and paid not. Therefore, I turned to watch another who bought for a long journey, but when he carried away what he bought neither did he pay any money. And I said to myself, "These are well-known persons to whom it is more convenient to pay at a certain season"; and I turned to the third, who bought much fine linen. But behold! he paid not! Then I began to observe again those that sold; whereupon I thought to myself, "How good must be the air of this land for the remembrance of things! for these men write down nothing to keep on record the moneys men owe them on all sides." I looked and looked again and yet again and stood long watching; but so it was throughout the whole place, which thronged and buzzed and swarmed like the busiest of beehives—no man paid, and no man had a book wherein to write that which the other owed.

Then I turned to my guide and said, "How lovely is honesty! and truly from what a labor it absolveth men! for here I see every man keepeth in his mind his own debts and not the debts of others, so that time is not spent in the paying of small sums, neither in the keeping of account of such; but he that buyeth counteth up, and doubtless when the day of reckoning arriveth each cometh and casteth the money he oweth into the merchant's coffer, and both are satisfied."

Then my conductor smiled and said, "Watch yet a while."

And I did as he said unto me and stood and watched. But the same thing went on everywhere;

and I said to myself, "Lo! I see nothing new!" Suddenly, at my side a man dropped upon his knees and bowed his head to the ground. Those that stood nigh him dropped also upon their knees and there arose a sound as of soft thunder; and lo! everyone in the place had dropped upon his knees and spread his hands out before him. Every voice and every noise was hushed; every movement had ceased; and I and my guide alone were left standing.

Then I whispered in his ear, "It is the hour of prayer; shall we not kneel also?"

And my guide answered: "No man in this city kneeleth because others do, and no man is judged if he kneeleth not. If thou hast any grief or pain upon thee, then kneel; if not, then love God in thy heart and be thankful and kneel when thou goest into thy chamber."

Then said I, "I will not kneel, but will watch and see."

"It is well," said my guide; and I stood.

For certain moments all was utter stillness—every man and woman kneeling, with hands outstretched, save him who had first knelt, and his hands hung by his side and his head was still bowed to the earth. At length he rose up, and lo! his face was wet with tears; and all the people rose also with a noise throughout the place; and the man made a low obeisance to them that were nigh him, the which they returned with equal reverence, and then with downcast eyes he walked slowly from the shop. The moment he was gone the business of the place, without a word or remark on any side concerning what had passed, began again as before. People came and

went, some more eager and outward, some more staid and inward, but all contented and cheerful. At length a bell somewhere rang and after that no one entered the place, and what was in progress began to be led to a decorous conclusion. In three or four minutes the floor was empty, and the people also of the shop had gone, each about his own affairs, without shutting door or window.

I went out last with my guide, and we seated ourselves under a tree of the willow kind on the bank of one of the quieter streams, and straightway I began to question him.

"Tell me, sir," I said, "the purport of what I have seen; for not yet have I understood how these happy people do this business and pass from hand to hand not a single coin."

He answered, "Where greed and ambition and self-love rule, money must be; where there is neither greed nor ambition nor self-rule, money is needless."

I asked, "Is it then by the same ancient mode of barter that they go about their affairs? Truly I saw no exchange of any sort."

"Bethink thee," said my guide; "if thou hadst gone into any other shop throughout the whole city thou wouldst have seen the same thing."

"I see not how that shouldst make the matter plainer to me," I answered.

"Where neither greed nor ambition nor selfishness reigneth," said my guide, "there need and desire have free scope, for they work no evil."

"But even now I understand you not, sir," I said.

"Hear me, then," answered my guide, "for I wouldst speak to thee more plainly. Wherefore do

men take money in their hands when they go where things are?"

"Because they may not have the things without giving money."

"And where they may have things without giving money, there they take no money in their hands?"

"Truly, no, sir, if there be such a place."

"Then such a place is this, and so it is here."

"But how can men give of their goods and receive naught in return?"

"By receiving everything in return," said my guide.

"Tell me, why do men take money for their goods?"

"That they may have wherewithal to go and buy other things which they need for themselves."

"But if they also may go to this place or that place where the things are which they need and receive of those things without money and without price, is there then good cause why they should take money in their hands?"

"Truly, no," I answered; "and I begin, methinks, to see how the affair goeth. Yet are there some things still whereupon I would gladly be resolved. And first of all, how cometh it that men are moved to provide these and those goods for the supply of the wants of their neighbors when they are drawn thereto by no want in themselves and no advantage to themselves?"

"Thou reasonest," said my guide, "as those of thine own degree who to the eyes of the full-born ever look like chrysalids, closed round in a web of their own weaving; and who shall blame thee until

thou shinest within thyself? Understand that it is never advantage to himself that moveth a man in this kingdom to undertake this or that. The thing that alone advantageth a man here is the thing which doth without thought unto that advantage. To your world this world goeth by contraries. The man here that doeth most service, that aideth others the most to the obtaining of their honest desires is the man who standeth highest with the Lord of the place, and his reward and honor is to be enabled to the spending of himself yet more for the good of his fellows. There goeth a rumor amongst us even now that one shall ere long be ripe for the carrying of a message from the King to the spirits that are in prison. Thinkest thou it is a less potent stirring up of thought and energy to desire and seek and find the things that will please the eye and cheer the brain and gladden the heart of the people of this great city, so as when one prayeth, 'Give me, friend, of thy loaves,' a man may answer, 'Take of them, friend, as many as thou needst'—is that, I say, an incentive to diligence less potent than the desire to hoard or to excel? Is it not to share the bliss of God who hoardeth nothing, but ever giveth liberally? The joy of a man here is to enable another to lay hold upon that which is of his own kind and be glad and grow thereby—doctrine strange and unbelievable to the man in whom the well of life is yet sealed. Never have they been many at a time in the old world who could thus enter into the joy of their Lord. And yet, if thou bethink thee, thou wilt perceive that such bliss is not unknown amongst thy fellows. Knowest thou no musician who would find it joy for a night to scale the tower of

a hundred bells and send the great meteors of music light flying over the care-tortured city? Would every one even of thy half-created race reason with himself and say, 'Truly it is in the night, and no one can see who it is that ministereth; the sounds alone will go forth nor bear my image; I shall reap no honor; I will not rise and go?' Thou knowest I say, some in thy world who would not speak thus in their hearts, but would willingly consent to be as nothing, so to give life to their fellows. In this city so is it with all—in shop or workshop, in study or theater, all seek to spend and be spent for the love of all."

And I said, "One thing tell me, sir, how much a man may have for the asking."

"What he will—that is, what he can well use."

"Who then shall be the judge thereof?"

"Who but the man himself?"

"What if he should turn to greed and begin to hoard and spare?"

"Sawest thou not the man this day because of whom all business ceased for a time? To that man had come a thought of accumulation instead of growth, and he dropped upon his knees in shame and terror. And thou sawest how all business ceased and straightway that of the shop was made what they call a church; for everyone hastened to the poor man's help, the air was filled with praying breath, and the atmosphere of God-loving souls was around him; the foul thought fled, and the man went forth glad and humble, and tomorrow he will return for that which he needeth. If thou shouldest be present then, thou wilt see him more tenderly ministered unto than all the rest."

"And if such a man prayed not?"

"If such a man slept ere he repented, he would wake with hatred in his heart toward the city and everyone therein, and he would vanish from amongst us, and his life would be the life of one of the least of living things that are in your world born of the water, until at length he should become once again capable of being born of the spirit into the kingdom of liberty. Such, at least, are the thoughts of our wise men upon the matter; but truly we know not."

"It is good," I said. "But how are men guided as to what lies to them to provide for the general good?"

"Every man doeth what thing he can, and the more his labor is desired the more he rejoices."

"If a man should desire that he could nowhere find in the city?"

"Then he would straightway endeavor to provide that thing for all in the city who might after him desire the same."—*George MacDonald*

Blessing for Those Who Are Away

The light of God surrounds you; the love of God infolds you; the power of God protects you; the presence of God watches over you; wherever you are God is!

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee."

Prosperity: The substance of my thought is that God gives me all-sufficiency in all things, and I am secure in my prosperity.

Healing: I am stirred to action, health, and strength as I listen to the clarion call, "Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

INSTRUCTIONS—The Christ word is the mind of God individualized. "The word is very nigh unto thee" means that there is a faculty of the mind that receives and transcribes upon the tablets of memory every wave of thought that touches the consciousness, whether from the Spirit or the flesh.

When these statements of Truth are established in consciousness and begin their redeeming, error conditions are uprooted, and a great transmuting, transforming process takes place.

Every day for the coming month, read carefully each little lesson—make it yours, and then join in the prayer given with each one.

The Christ within is always declaring, "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee." "He that followeth me shall not walk in the darkness, but shall have the light of life."

The first lesson in spiritual development is that everyone has within him the light of divine understanding. Those who do not recognize that they have this inner light are thinking intellectually instead of spiritually. The Christ light comes forth from God and under all circumstances is aware of its source. It places all judgment in the Father, knowing that its light is from that source alone. The intellectual man has no conception of this truth but depends more on man-made judgment.

The Spiritual-minded man centers his attention on the Christ within. He constantly looks to "the true light, *even the light* which lighteth every man, coming into the world." To this light he looks for sure and true guidance.

Salvation from the results of ignorant thought begins at once when we have faith in the power of the Lord Jesus Christ to save us from the judgment. He comes to us in Spirit to do away with the effects of transgression of the law. When we perceive the way of righteousness and Truth and follow it, there comes to us a new light, an understanding of the law, and we enter the kingdom of God here and now. "*Even* the Son of man, who is in heaven."

Join in this prayer,

"Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee."

Man is linked with the universal spiritual mind through the Christ Mind. It is through the Christ Mind that all things come to him; it is the channel to the all-mind of the Father. Let us make the unity of wholeness with the Christ Mind, and hold that we are masters with the Master, one with the all-providing substance, and that our prosperity "runneth over." As we begin this process of unifying ourselves consciously with the inner life and substance, it will begin to well up within us and to overflow into our affairs, so that we will be prosperous. As we remain true to this inner life no matter what the outer appearances may be, we cannot help but bring the good things of life into manifestation.

In demonstrating prosperity we find that we must evolve with our possessions until we get the ability to handle them. After this manner the law is fulfilled. The supply unfolds at the same rate as the need or ability to use substance is developed. Let us realize this law of unfolding substance and go about fulfilling it in ourselves.

As the rich substance in Christ releases and liberates the rich substance in us, our innate prosperity flows forth abundantly.

Expect the law with which you have identified yourself to work out your problem by means of the latent possibilities in and around you.

Realize your divine sonship and affirm,

The substance of my thought is that God gives me all-sufficiency in all things, and I am secure in my prosperity.

One can be quickened with new life and vitalized in mind and body only by consciously contacting God as Spirit. This contact is made through thinking intently on life as in prayer, and then doing the good works.

In this state of consciousness, realizations of the quickening Christ word will cause all the issues of life to be stirred to action so that perfect health springs forth speedily.

You cannot use God too often. God-Mind loves to be used, and the more you use it the more easily you use it and the more pleasant its help becomes.

Jesus showed by His life and teachings that it is the will of God for man to be well. A clear understanding of this is necessary if one wants to demonstrate health. Where there is a belief that God wills sickness and suffering, His love and power are shut out of consciousness. Spiritual healing depends on faith, and there cannot be faith while the mind is holding thoughts directly opposed to the possibility of healing.

It is easy to discern that all diseases are the outgrowth of wrong thoughts. Jesus said, "Repent ye [change your mind]; for the kingdom of heaven is at hand." Heaven is that healthy condition of mind, body, and affairs that follows harmonious thinking. Affirm:

I am stirred to action, health, and strength as I listen to the clarion call, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

Opulence

THE RICH MEANING of the word "opulence," when understood and worked into the substance of one's life, will do much toward establishing a prosperity consciousness.

Opulence is one of the richest words in human speech. When it is spoken with earnest feeling, visions of riches, wealth, and sumptuous environments rise in the imagination. Drab want gives way to colorful plenty; poverty is changed to prosperity, need into abundance, and chill doubt yields to a feeling of satisfaction and warm delight. When one understands the true meaning of opulence he is filled with the certainty of infinite supply always at hand and immediately available.

Opulence is usually associated with kings and with captains of industry, who are frequently objects of envy on the part of those who feel themselves less favored. But however humble one's station in life, if he is rich within, rich in honor, thought, and feeling, he can enter into and enjoy the wealth all about him. Men who bless the good possessed by others increase their own. To be grateful for God's blessings, no matter upon whom they fall, is to deserve and receive one's own greater good.

Spiritually, opulence means richness of soul, depth and power of love, and that good will which expresses as generous and warm-hearted friendliness. Whoever has these qualities is rich in char-

acter. He has the essence of the main qualities which compose the opulent consciousness; possessing these inner spiritual counterparts of outer riches, he is truly rich even though he has no wealth of a material nature. However, in the balanced or harmonized life the inner richness is made manifest in the money and other things necessary to satisfaction and comfort in the personal life.

Very often the poverty notion or conviction hinders the growth of the opulent consciousness. So long as one believes in poverty, and thinks and talks about it, he is creating an obstacle to his realization of prosperity. The wise think and affirm only the reality of what they want to manifest for themselves. They deny that evil in any form has any substance or power or reality. To them evil is simply a mental condition appearing because the mind is functioning in a belief that something other than the good is real. Poverty, then, is the fruit of belief in lack, and to overcome poverty the mind must be made to view plenty inwardly until the sense of lack is neutralized.

Jesus could feed the multitude because He had the inner, spiritual perception of the truth of supply. Negative outer appearances did not daunt Him in the slightest degree. He saw enough food to feed 5,000 persons but His disciples saw only five loaves and two small fishes. In performing this miracle Jesus used the well-known metaphysical principle: What one visions with the inner eye as the truth or the reality of a situation is made manifest. He apparently was always careful to see every emergency fully provided for before it occurred and every need

abundantly supplied before it was tangible to personal sense. In other words, He dealt constantly with supply; He did not consider anything else. At no time did He think of or discuss disease, poverty, or other limitations as if they were a reality in His life or had power over Him. Neither did He affirm that others were bound by such forces except by their belief in and acceptance of sense bondage. He destroyed all such states of mind in those whom He healed. His Truth consciousness was communicated, in part at least, to all who received His ministry.

Those who feel that it is spiritual to be poor, or that it may be God's will for man to be in want, should read carefully the teaching of Jesus in regard to supply. He taught and practiced thrift and conservation, and counseled against seeking things for their own sake. He also cautioned men against the worship of mammon and the laying up of treasures on earth. But He went far beyond these prohibitions: He taught positively, both by precept and by example, that it is the Father's will that all His children shall have every good thing necessary to round out the personal life and to make it whole; and that to those who are fully obedient and who do the Father's will, it shall be His good pleasure to give of His kingdom.

Poverty and spirituality seem to go hand in hand because people tend to forget God when they are prosperous and remember Him only when calamity comes. This is a sad commentary on the frailty of human nature, but that it is a plain fact no one can doubt. It is well, of course, to remember God and turn to Him when human resources fail, but it is

far better, and the only just and righteous way, to acknowledge Him also when prosperity is our portion. One can do no less and be consistently religious. How unfair it is to ignore God in prosperity and then turn to Him when disaster threatens! But even then the prodigal will be received, blessed, and sent on his way rejoicing.

From all this it would appear that true opulence, such as a Christian should seek to have and enjoy, is bought with a price which many do not care to pay. They prefer worldly opulence (material riches), which carries with it sensuous pleasures but no spiritual discipline and no heavenly reward, that yields only the personal power which the possession and the use of money confer. Only he is truly rich who abounds in the possession of all the qualities of the spiritual life, the inner kingdom of heaven, the riches of which are eternal and fade not away. The man who possesses Christ has found the pearl of great price, and the investment of his life, which he has made in Truth, shall yield to him the compound interest of purity and love, a healthy body and a sound mind, prosperity and success.

Spiritual opulence is rooted in wisdom, in deep understanding of fundamental Truth, without which it is impossible to order one's life in the way that it should go. After Solomon had asked for and received an understanding heart, all that he had not prayed for—riches, fame, dominion—were added to him. Wisdom creates true opulence, first in consciousness and then in manifestation. Wisdom is a treasure of the first magnitude. When wisdom is active it fertilizes one's life and makes it bring forth

abundantly. Every failure may be traced to want of wisdom, and every signal success may be traced to the creative functioning of this God quality in man. Some persons possess wealth but are lacking in understanding and therefore make poor use of their riches. The truly opulent are they out of whose experience grow inspiring ideals for the good of coming generations. Then if one would be really fine in character, clean in personal habits, successful in all his undertakings, and loved by everybody —in other words, graciously opulent—let him build the structure of his life on a foundation whose cornerstone is wisdom. Anything short of this will fail in life's stress, and will fall as a house built on the sand falls when fierce winds beat on it.

Riches of soul, such as purity, love, friendliness, integrity of motive, and strength of character, are all included in the treasury of the opulent life. These are immaterial or spiritual qualities, but they issue in concrete acts of living which glorify even the most common things and tasks. Jesus' wealth was mostly of this kind. No thing was common or unclean that had once felt the touch of His hand. No place was ever uninteresting after He had passed through it. The manager, the princely gifts, the cleansed temple, the bread and wine of the Last Supper, the rough, torturing Cross—all acquired the glory of His rich individuality. Filled with the meaning of His life, which was true and simple enough to be entirely real, these common things have taken on immortality and shine as beacon lights of Truth to the world. So may anyone blaze a trail of light and joy if he but possess an opulent soul like that of

Jesus, for the light of the world, which shines not on land or sea, is the spiritual radiance that streams from altar fires in human hearts.

One who aspires to the illumined life of Spirit, that is lived in the world but not of the world, should know that to succeed he must divest his mind of all notions of personal ownership of material things and simply enjoy them as gifts from God to be used for the good of all and then passed on with a blessing when he has finished with them. When so used, material things contribute to soul growth. The desire to possess things for things' sake, the putting of trust in them instead of in God, materializes the soul and starves it into inefficiency. "For what doth it profit a man, to gain the whole world, and forfeit his life? Nor what should a man give in exchange for his life?"

To be free from the love of things does not make one poor but rather prepares one to be rich. One may have many possessions and yet be a spiritual pauper. One may have few possessions and yet be as blessedly rich as Jesus Christ. One may have no ambition to rule and yet have the world at his feet. Let one be instructed in the wisdom of Christ and he will no longer strive for selfish gain but out of the riches of his spiritual inheritance he will minister to the needs of all men. The opulence of his Father being the measure of his supply he will have plenty and to spare. Like Solomon, he shall have that for which he has not asked, even the glory of men, for even the worldly wise respect him who enriches the world out of his treasure of saintly personality.

Service is the channel by which the inner wealth flows out to bless mankind and is also the channel by which the love of grateful hearts flows in to enrich the giver. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom." This is the law of opulent service, that kindly doing good which puts the joys of the kingdom of God above the fleeting pleasures of the sense life.—*W. I. Hoschouer.*

We Walk in Kinship

Virginia B. Wilson

We do not walk alone. What joy to know,
However dark the moon or dim the sun,
That we walk in kinship where'er we go
With the all-loving, understanding One!

When trials beset us or befall our land
He does not scorn us for weak, human fears,
But reaches forth His helpful, healing hand
To ease the anguish, stay the flow of tears.

And ever, when the heart beats high and gay,
He shares our joy.
His warm, forgiving smile
Gives promise, whether bright or dark the way—
He'll cherish and sustain us all the while.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 3, 1955

UNITY SUBJECT—*The True Significance of the Christ.*

INTERNATIONAL SUBJECT—*The Cross and Christian Discipleship.*—John 12:20-26; II Cor. 5:14-19.

20. Now there were certain Greeks among those that went up to worship at the feast:

21. These therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.

23. And Jesus answereth them saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

25. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.

14. For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died;

15. And he died for all, that they that live should no

longer live unto themselves, but unto him who for their sakes died and rose again.

16. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more.

17. Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new.

18. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation;

19. To wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

GOLDEN TEXT—*Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world.*—Gal. 6:14.

SILENT PRAYER—*Whatever my surroundings or circumstances, I hold fast to what is true.*

Whoever seeks the Christ must of necessity put aside all else and devote himself wholly to this one purpose. Jesus preached the necessity of unity and taught His disciples that they must be one with Him, with God, and with one another if they wished to live the life that He lived. Paul preached the Christ life of service and what it entails. Humility is one of its outstanding qualities: "Ourselves as . . . servants for Jesus' sake."

The life that is impregnated with the Christ Spirit is filled with zeal and the kind of strength that zeal imparts. "The inward man is renewed day by day" by conscious communion with the indwelling

Spirit of power. The viewing of the eternal qualities of love, power, wisdom, and Truth gives a sense of stability in a world of change.

After reaching a certain age if man is functioning in mortal consciousness, he enters a period of physical and mental decline. The first stage of senility is more or less variable, occurring earlier in some persons than in others. In the Christ consciousness we do not experience this period of aging, with its accompanying decay. In the Christ consciousness renewal of life is inevitable. As we learn to renew "our inward man . . . day by day," we learn also to renew "our outward man." The former is accomplished by renewing the mind, by keeping alive our interest in fundamental things, the "things not seen."

Consciousness is not seen, yet without it there can be no life in the real sense of the word. A person may continue to breathe and to exist while unconscious; but until consciousness returns, he has no real contact with life. Everything is in abeyance, awaiting the moment when he comes to himself. When he regains consciousness the gauge of his life is the range of his consciousness. If he is interested in only the petty round of selfish pleasures and the insignificant doings of the outer world, his is a narrow consciousness, and his life is a circumscribed life. "Let us eat and drink, for tomorrow we shall die" is the motto of such an existence, but this is not life in any real sense of the word.

We have the promise of greater riches to come as we use and develop what we have. Our minds and spirits are the proof of our immaterial natures. In

possessing them we realize that we are more than physical beings and that we are to become inhabitants of still higher realms than any we now know as we develop the faculties designed to function in those realms.

A house is a shelter from the elements, a place where we may relax and rest, refresh ourselves, enjoy our family and friends, and be at home. The Christ consciousness is a house in the mental and spiritual world. Aware of peace, safety, and well-being, we may relax in mind and rest in God, meditating on His loving-kindness and tender mercy. The statement, "Lord, thou hast been our dwelling-place in all generations," is an affirmation of the indwelling God or the Christ consciousness.

We do not have to be "absent from the body" before we can be "at home with the Lord." We can so identify ourselves with our spiritual I AM that we become one with the Lord here and now; that is, we live in the Christ consciousness. Whether we believe in a physical second coming of Jesus Christ or not, we no longer really know Him "after the flesh." We know Him by the Spirit that animates true followers of "the Way" everywhere. "Even though we have known Christ after the flesh, yet now we know *him so* no more."

QUESTIONS

1. What fundamental principles must be taught by the one who preaches Christ Jesus as Lord?
2. What qualities or faculties are outstanding in the one whose life is impregnated with the Christ Spirit?
3. How may we escape old age with its accompanying decline?

4. How does consciousness prove to us the comparative value of the "things not seen" with things seen?
5. What proof do we have of our immaterial nature?

Lesson 2, April 10, 1955

UNITY SUBJECT—*Resurrection Life.*

INTERNATIONAL SUBJECT—*Our Assurance of Eternal Life.*—I Cor. 15:3-10, 53-58.

3. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the Scriptures;
4. And that he was buried; and that he hath been raised on the third day according to the scriptures;
5. And that he appeared to Cephas; then to the twelve;
6. Then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep;
7. Then he appeared to James; then to all the apostles;
8. And last of all, as to the *child* untimely born, he appeared to me also.
9. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.
10. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.

53. For this corruptible must put on incorruption, and this mortal must put on immortality.
54. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory.
55. O death, where is thy victory? O death, where is thy sting?

56. The sting of death is sin; and the power of sin is the law:

57. But thanks be to God, who giveth us the victory through our Lord Jesus Christ.

58. Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

GOLDEN TEXT—*I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die.*—John 11:25, 26.

SILENT PRAYER—*Through Christ, I realize God's will for me: more abundant life.*

The resurrection that Jesus Christ accomplished in Himself and taught to mankind is a present resurrection. We need not wait until our bodies are in the grave to partake of the resurrection life that Jesus taught and demonstrated and that Paul set forth in the 15th chapter of I Corinthians.

Henry Drummond, in his essay on eternal life, shows that science has given us an actual definition of that life, and he reminds us of the claim of religion that there are organisms that possess eternal life. Such an organism can be that of spiritualized man. By giving this subject our concentrated attention and study, we come to see the truth of Paul's statement, "For since by man *came* death, by man *came* also the resurrection of the dead."

One theory of science would abolish death by substituting a perfect organism functioning in a perfect environment and into which death, having no correspondence with it, could not enter. Herbert

Spencer, nineteenth century English philosopher, speculating on what to him was a theoretical subject, said: "Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met, there would be eternal existence and eternal knowledge." Jesus, on one occasion, gave a definition of eternal life when He said, "This is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ."

Science and religion agree in at least one regard: that eternal life is "to know."

Until man consciously enters into the new life in Christ, he is dead through his trespasses and sins, even though sin has not finished its work in him by causing him to enter the experience that the world calls death. "Now is the acceptable time; behold, now is the day of salvation."

"I am the resurrection, and the life." Ever present and potent is the message of the living Christ in everyone who hears and heeds the call of Spirit. Fullness of life is ours now and always if we daily accept Truth and make the Christ life consciously our own through earnest prayer, affirmation, and meditation. These practices are what the philosopher of another day meant by the term correspondence.

If there is no resurrecting power in the Christ within us to quicken us daily into newness of life, then our hope that the Christ will redeem the whole of us, spirit, soul, and body, even as it redeemed Jesus of Nazareth, is futile and will bring forth no fruit. Our hope is in Jesus Christ, since He traveled the

way before us. He opened the way for us and left us an example that we should follow. Even as He let go of every trace of the mortal consciousness and entered with the whole of His being into the divine, so also must we "die daily" to the carnal mind with all its limitations and its errors so that the Christ in us may resurrect us into fullness of life and immortality. "He that believeth on the Son hath eternal life." He has the filial spirit of devotion to his Source.

"For as in Adam all die, so also in Christ shall all be made alive." This means that in mortal consciousness man dies in giving himself over to mortal thoughts of and belief in limited life, sin, disease, lack, sorrow, and death as being inevitable. On the other hand, by making contact with spiritual life through his I AM, or indwelling Christ, by believing in fullness of life, by thinking life, talking life, and seeing himself filled with life, wholeness, and Truth, man will be quickened, vitalized, and resurrected from every vestige of the thought of death in mind and body. It is Spirit that gives life, a perfect correspondence to a perfect environment.

When man takes up the overcoming life of a Christian he may be likened to a general at the head of a victorious army. He must continue to conquer till he has subjugated all his enemies; and the last enemy to be conquered is death. Such a goal would not have persisted in the mind of the race through the ages had it been an impossible dream. It is an end meant to be achieved. For those who, in this present span of life, fall short of the perfect resurrection, yet have the Christ light, a way for further

attainment has been provided through reincarnation. The Lord said to Daniel, "Thou shalt rest, and shalt stand in thy lot, at the end of the days." Thus, all may again enter into manifest life and into the attainment of the full consciousness of its perfection, since God "would have all men to be saved, and come to the knowledge of the truth."

As we are ready for an experience, it confronts us. Sometimes it may seem that we meet it before we are ready, and we feel unable to cope with it. But when we are put to the test we find that we are equal to the demand made on us. Thus, the Father takes the measure of the son, in order the more perfectly to apportion to him his work. Up till now, man has only dreamed of eternal life as a more or less remote hope to be realized at some future time. When man fits himself, by cultivating the spiritual side of his nature, for a closer relationship, an interrelationship with God, only then will he find this relationship to exist. Since he makes his own life by his thought and by conforming his action to his thought, he can, through these avenues, enter into the larger life of universal Spirit, the Christ of God.

QUESTIONS

1. What is the nature of the resurrection that Jesus Christ taught His followers?
2. How does resurrection from the dead come? Through what agency?
3. Give the definition of eternal life formulated by science. Give the definition of eternal life according to Jesus Christ.
4. What has knowledge to do with this subject?
5. Explain what is meant by the term to "die daily."
6. How does man make his own life?

UNITY SUBJECT—*Consciousness of God in a Nation.*

INTERNATIONAL SUBJECT—*Obligation of Leaders.*
—II Chron. 10:6-17.

6. And king Rehoboam took counsel with the old men, that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people?

7. And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, then they will be thy servants for ever.

8. But he forsook the counsel of the old men which they had given him, and took counsel with the young men that were grown up with him, that stood before him.

9. And he said unto them, What counsel give ye, that we may return answer to this people, who have spoken to me, saying, Make the yoke that thy father did put upon us lighter?

10. And the young men that were grown up with him spake unto him, saying, Thus shalt thou say unto the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger is thicker than my father's loins.

11. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12. So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day.

13. And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,

14. And spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15. So the king hearkened not unto the people; for

it was brought about of God, that Jehovah might establish his word, which he spake by Ahijah the Shilonite to Jeroboam the son of Nebat.

16. And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: every man to your tents, O Israel: now see to thine own house, David. So all Israel departed unto their tents.

17. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

GOLDEN TEXT—*If any of you lacketh wisdom. let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.*—James 1:5.

SILENT PRAYER—*Right thinking exalts a nation. therefore as a citizen I will discharge my duty to God and man by holding myself spiritually upright.*

It is well that everyone should be able to distinguish "between the holy and the common . . . between the unclean and the clean" in the building of character. Effective leadership is compounded equally of character and ability. Those who follow must have confidence in their leader, and confidence is born as much of respect for proved integrity as of proved ability. Lack of self-discipline and self-control in a would-be leader puts others on their guard against his erratic behavior.

Inasmuch as man is a social being and the nation a social and political unit, or an aggregation of individuals, national consciousness is of direct interest to each citizen or individual. And everyone has a responsibility in determining what this consciousness shall be.

From the beginning of recorded history nations have followed a uniform course. They have risen to power, remained at the peak for a period, and finally declined until they either cease to exist or remained as minor powers. The prophet Isaiah saw a different course for the nation established in the consciousness of God when he foretold, "Thy people also shall be all righteous; they shall inherit the land for ever."

How can a nation be "all righteous"? We see how an entire nation is welded together and made to think and to act as one in time of war. When the feeling of patriotism is aroused in citizens their zeal at once strikes fire. To secure like unity of thought and action in case of the peaceful pursuit of what is right and true requires similar procedure. Citizens must conceive enthusiasm for the ideal of right and become zealous in expressing it individually and collectively.

To begin with, everyone who is able to lay aside the thought of self as his primary concern and to take a larger view of his country as important to him—because its stability is his safeguard—is willing to give something toward the realization of this ideal. "*It is* good to be zealously sought in a good matter at all times," and to give of oneself is sure proof of such affection.

When a nation is under consideration it represents the body politic or entire body of citizens composing the nation. The national consciousness is subject to change as public opinion is molded and remolded by the press or other controlling influences. A national consciousness can become established in

righteousness so as to be sure and lasting, as real as the mountain ranges and other physical features that characterize a country. National consciousness must follow the pattern of Divine Mind; and we, as citizens, play a part and fulfill a purpose in developing God consciousness on a national scale.

Plots and counterplots are undeniable proofs of the working of sense consciousness. Whether they are observed in high government circles, in polite society, or in the haunts of the underworld, the expressions of sense consciousness differ only in degree. Their kind remains unchanging: the expression of the lower self.

Victory over the self comes with the developing of a spirit of willing service. The more enlightened the age in which one lives, the greater the reason to expect a full measure of public spirit in one's contemporaries. One expects, too, a system of government that is efficiently administered by loyal and devoted public officials who are representative of an intelligent public interest and public opinion. An enlightened age is one in which the white light of Truth makes a people and their country truly great and powerful.

It has been well said that liberty, freedom, and happiness are all gifts of God to men and not the gifts of the government, of the state, or of any man. To conserve these gifts, men must recognize that they come from God and are enduring. For this purpose faith is essential, for it enables us as an entire nation to develop a consciousness of God and helps to keep out of mind the thought of national decline and decay as a possibility. With the help

of God we can "inherit the land for ever" as free citizens of a prosperous, well-ordered country. "America will grow as it honors and worships the God of the soul and not the god of the state," says one authority.

To the one who wishes to become Christlike, honesty in his dealings with others and honesty with himself are fundamental. Whether a certain course "works" or "pays" does not concern him. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" These words might have been written yesterday as a rule for solving today's problems, so perfectly do they apply. Self-aggrandizement and the desire for material gain have no place in the life that is dedicated to spiritual ends.

QUESTIONS

1. Of what is effective leadership compounded?
2. What responsibility has the individual citizen in regard to the national consciousness of his country?
3. Is willingness to serve others helpful in the gaining of self-dominion?
4. What makes an age truly enlightened?
5. What are the absolute requirements of Christlikeness?

Lesson 4, April 24, 1955

UNITY SUBJECT—*Protecting the Life Forces.*

INTERNATIONAL SUBJECT—*Principles of National Righteousness.*—II Chron. 15:1-12.

1. And the Spirit of God came upon Azariah the son of Oded:

2. And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: Jehovah is with you, while ye are with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3. Now for a long season Israel was without the true God, and without a teaching priest, and without law:

4. But when in their distress they turned unto Jehovah, the God of Israel, and sought him, he was found of them.

5. And in those times there was no peace to him that went out, nor to him that came in; but great vexations were upon all the inhabitants of the lands.

6. And they were broken in pieces, nation against nation, and city against city; for God did vex them with all adversity.

7. But be ye strong, and let not your hands be slack; for your work shall be rewarded.

8. And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominations out of all the land of Judah and Benjamin, and out of the cities which he had taken from the hill-country of Ephraim; and he renewed the altar of Jehovah, that was before the porch of Jehovah.

9. And he gathered all Judah and Benjamin, and them that sojourned with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that Jehovah his God was with him.

10. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11. And they sacrificed unto Jehovah in that day, of the spoil which they had brought, seven hundred oxen and seven thousand sheep.

12. And they entered into the covenant to seek Jehovah, the God of their fathers, with all their heart and with all their soul;

GOLDEN TEXT—*Jehovah is with you, while ye are with him; and if ye seek him, he will be found of you.*—II Chron. 15:2.

SILENT PRAYER—*The vitalizing life of Spirit purifies and heals me.*

Man's surest guaranty of success is God consciousness. If he would gain without fail all that he sets out to accomplish, he must go about his work in the strength of the Lord and keep his mind stayed on the one presence and the one power. "Jehovah is with you, while ye are with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." Man's own consciousness determines the measure of his powers. No clearer statement of this truth can be made.

The name Asa means "healer." King Asa ruled over Judah, which metaphysically represents the inner life force of man's organism. This inner life force is usually referred to as the vitality. Persons of quick recuperative power have abundant vitality and perfect co-ordination of the subjective and conscious energies. Those who have not studied the mind and its activities may have slight comprehension of the real character of these subjective energies. They know that the heart beats and that the blood circulates, that digestion and assimilation go on without interruption, and that messages or impulses are conveyed by means of the nerves to the brain, which registers the myriad contacts made by man with the external world. Yet the average person is ignorant of the intelligent power that directs and sustains the intricate machinery of the body. An unceasing intelligence transcending that of the intellect makes itself manifest in this realm of the subjective life of man, while a desire to understand a wider range of Truth

and a certain patient union of head and heart reveal that a true healer (King Asa) presides over the subjective nature.

King Asa was called "healer" because of the unbroken peace that prevailed in his kingdom throughout the first ten years of his reign. Peace is necessary to all permanent healing. "The healing of His seamless dress" is the state of peace that pervades the Christ consciousness, imparting healing at the slightest touch of faith.

The subjective consciousness carries on its work of rebuilding the system without interruption when the right relationship exists between it and Divine Mind. Lacking this right relationship, there is distress in the organism, as symbolized in the historical account of Azariah: "In those times there was no peace to him that went out, nor to him that came in; but great vexations were upon all the inhabitants of the lands." Lacking God consciousness, fear enters into man, neutralizing his stability and courage so that his powers are divided and he falls short of his goal.

The prophet Azariah is a symbol of that in man which realizes Jehovah as a very present and efficient deliverer and help at all times, whatever the need may be. Asa, the healing power of the subjective realm, heeds the advice of Azariah and builds "fortified cities" with "walls, and towers, gates, and bars," all of which refer to centers of life in the organism that have been established through rest and harmony and that are protected by walls of positive, true thought from the disintegrating influence of negative forces in the outer realm.

The twofold nature of man is evident to the one who observes the ebb and flow of his vital forces. The organism has within it a sustaining power, the natural vigor of man or his positive side. There is also his negative side, consisting of destructive mental activities through which the organism tends to disintegrate.

In today's lesson the conflict between man's positive side and his negative side is symbolized by the war between the army of King Asa and the army of Zerah, the Ethiopian. The old struggle between the healthy life that has its springs in Spirit and the mere animalism of the senses is here out-pictured. The man in whom these two forces meet in active conflict is said to be in the grip of disease.

The law of wholehearted service to God is set forth in this lesson in the words, "They entered into the covenant to seek Jehovah, the God of their fathers, with all their heart and with all their soul," to which is added an affirmation of loyalty, "And they sware unto Jehovah with a loud voice, and with shouting, and with trumpets, and with cornets."

The power of the spoken word is beyond estimation. Thinking sets into action the sea of original thought substance, and the waves of this sea wash the shores of the material world in the form of speech. When feeling, thought, and word are all aligned, tremendous results are obtained. When the whole heart and the whole desire are set upon the Lord and fearless words of loyalty to Spirit are spoken, there is an end to the divided mind, and there is an entering into the "rest" of God by the entire man.

QUESTIONS

1. What is man's surest guaranty of success in life?
2. Explain the metaphysical significance of the name Asa.
3. What directs and sustains the machinery of the body?
4. What is necessary to permanent healing? How can it be secured?
5. Explain the positive and the negative sides of man's nature and give a symbolic reference to their interplay.
6. How may we enter into the "rest" of God?

KNOWLEDGE

Elaine V. Emans

I used to think it could not be
Entirely early spring for me
Unless I climbed a windy hill,
And from its summit drank my fill
Of valleys green and sweet with budding,
And reached my hand to touch the scudding
Cloud craft. I thought, in coming down,
I brought spring back with me to town.

But now I know that I have small
Need of an actual hill at all;
Waiting on God, His purest air
Lifts the heart that loves Him anywhere;
And, oh, the heart that does His will
Stands on its own green April hill!

Silent UNITY

"Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee."

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

THANK YOU FOR your prayers for me this past month. I have felt very close to God, my health has improved, and I like to think that I am learning to keep my consciousness where it should be.

I stopped smoking several months ago and have not had the slightest desire to return to it—and peace, it's wonderful! I am so grateful to God for directing me concerning this, and to you for helping me to know that it could be done.

Thank you sincerely for your wonderful support and encouragement. The past year has been one of many changes for me, and all for the better! —*E.C., Arizona.*

ONE YEAR AGO I entered the hospital for brain surgery but did not have to have it performed, thanks to your wonderful prayers. I am better than I have ever been in life—mentally and physically.

Opportunities are opening before me to an extent that I have never even dreamed of. A few weeks ago a new position was offered to me and something told me to accept it. I believe it was God speaking

to me, because I have prayed for guidance in trying to make a right decision and I know He has guided me. I started my new position today and feel that it is just the position I have been looking for. I am asking your prayers in helping me to master this new challenge. I know it can be done. I have a new spirit of success!—*C.C., Minnesota.*

MAY I TELL you that my six-year-old nephew Billy, for whom I requested prayers some time ago, has recovered the sight of his eye.

Billy had gotten into his dad's tool box and was cutting string, when the knife slipped and hit him in the eye. They gave us no hope at all except that they would try and save the eye without sight, and at the time I wired you they were arranging for a glass eye.

The doctor who took care of Billy said, "I never could have done this. The very best I could have hoped for was to save the eye for the little boy, without sight. I never did this—it is a miracle." Today Billy has almost all of the sight in the eye that was injured.—*Mrs. J.B.M., Pennsylvania.*

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He Shall Have Abundance

ABOUT FIVE WEEKS ago I wrote to you for prayers for our business and also asked for a prosperity bank.

I cannot begin to tell you what your prayers have done for us. Business started to boom, we got accounts in that had been owing to us for months, and we were able to pay a lot of our bills. God has in-

deed been good to us. I feel so much stronger when I know you are praying with us.—*Mrs. A.H., Canada.*

I HAVE JUST FINISHED my third prosperity bank and do want you to know what God has done for me.

Last spring everything in my life seemed covered with dark clouds of despair. Business was poor, there was grumbling among the employees, debts were unpaid, and the amount of work to be done seemed to pile up in front of me like huge mountains. I was exhausted mentally and physically. Yet the harder I worked the smaller seemed my accomplishments.

I called you and asked for prayers and guidance. I also started a prosperity bank. Now the road of life seems to unfold into paths of everything good. In looking over the year just past I can wholeheartedly thank God for His blessings.

Business has been remarkably good. I was able to take a trip last fall which I had wanted to do for seven years. Debts are being paid off, my employees are happy in their surroundings and with the rewards of increasing business.

I thank God and you for leading my life into a peaceful and serene way of living. "Jesus Christ is the light of my life and I see my way clearly." —*Mrs. A.B., Ohio.*

His Truth Is a Shield

I OWN AND OPERATE a small cleaning shop in a busy shopping center. Last spring every place of business in my block was robbed except mine. Each night I leave it in God's hands when I lock the door.

Wouldn't you say that God protects it?

Since I began to apply the teachings of Christ in my life, my business is better and I have such lovely customers. But most important is the peace and joy that passeth all understanding. My home which was once cold and full of discord is now a place of joy and happiness. I have learned to look for the good and in so doing I am filling my life with good. —*M.H., Oklahoma.*

Father, I Thank Thee

THIS IS TO THANK you for the great help that you are. Today my brother called me into our place of business, which is retail building materials, and pointed out the well-stocked shelves of supplies. My brother told me now that it had happened he could tell me that he had written to Silent Unity and asked them to pray with him so that we could see our shelves well stocked again.

And it isn't only the shelves—people have been coming in with good down payments to have a house built or to have their present one repaired.

So I am writing to thank you for the wonderful things that have been happening to us. Through my brother I have come to know Unity and I am so happy. May God bless you everyone.—*Mrs. S.R.C., Texas.*

THANK YOU for your prayers. I have had a steady growth in spiritual understanding and have never feared to use my faith to pray for others in need. My spirit rejoices in the many remarkable answers to prayer I have had.—*Mrs. M. E., California.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Harold Irving, 213 N 1st ave
Tucson—Chas Smith, YMCA

ARKANSAS

Little Rock—Mildred Brown, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade
Cambria—A Williams, Derby & Warwick
Canoga Park—Mary Hider, 7429 Canoga
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Colton—Harriet Nicholls, 13 W H st
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 3979 Tilden
Escondido—Lola Mays, 143 W Grand
Fontana—H P Nicholls, Community church
Fresno—Alice Stokes, 171 Blackstone
Glendale—Clifford Carpenter, 236 So Brand
Hermosa—Winifred Dietz, 77 17th
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 4004 La Crescenta
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 1423 W 68; Helen Mouton, 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Carrie Love, 1540 W Jefferson
Modesto—Alma Ladd, 201 Eye
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, 6169 Southside
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, K P hall, 115 N Tremont
Pasadena—Max & Frances Flickinger, 293 N Euclid
Pomona—C L Tuntland, 249 W Monterey
Redlands—H P Nicholls, 640 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, 4553 North ave
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyons, 209 Joaquin
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 846 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Taft—Della Shutts, 631 North
Van Nuys—Vera Stenen, 5745 Woodman; Rose Schneider, 14440 Hamlin
Ventura—Wm Noonan, 2095 Poli
Visalia—Alice Stokes, Johnson hotel
Vista—Sonja Samiran, 504 S Sante Fe
Walnut Creek—Marie Giles, 1756 Lacassie lane
Whittier—Adelyn Thomas, 103 S Friends
Yucaipa—Unity, Woman's club

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, No 12th
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DELAWARE

Wilmington—Adelaide Cotter, 13 E 14

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Anna Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Lucy Stringer, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Meyers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 211 Morse arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax

Lakeland—Dan Gunderson, 421 E Park
Lake Worth—Maud Guitteau, 20 S Federal hgw
Miami—John Baughman, 412 NE 22
Miami Beach—May Stoiber, 5501 Pine Tree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Women's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

ILLINOIS

Alton—Elise Eckert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gordon, 4307 S Mich; John Johnson, 1650 S Central Park
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Unity, Hotel Byers
Peoria—Eva Conover, Woman's club, 301 N Madison
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Chas Roth, 3118 Grand
Sioux City—Grace Dickhaut, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 526 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Unity, Woman's league
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Unity, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson, 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Jackson—Unity, 400 S Jackson
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 71½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy
Saginaw—Michael Giannuzzi, Woman's club
St Clair Shores—Eve Edeen, 23462 Jefferson

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Wm Helmbold, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms

Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 ave S
Livingston—Mary Wessel, 118 E Callender

NEBRASKA

Omaha—C N Broadhurst, 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—John Manola, Asbury Park One Press Plaza
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Benzell hotel, 456 Broad
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 1 Ash
Ithaca—Russell Kemp, 436 N Geneva
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Estates—Adele Woodruff, 53 Mineola
Schnectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marion Hoagland, 1913 5th ave
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Mansfield—Unity, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Wm Fischer, 156 High NE
Youngstown—Wm Fischer, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 1101 Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 25 E 19; Etta Martin, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Marian Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Unity, 517 McCallie
Memphis—Hassell Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Dale & Donna Newsum, Scanlan bldg; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B Ave M
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—E MacPherson, 2701 Rockefeller ave
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald O'Connor, Arcade bldg; Ella Peterson, 1251½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North;

Emma Terrien, 634 W Wisconsin
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 623 Main E
London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Unity, Murray bldg, Pitt st W
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

FRANCE

Paris—Gabrielle Nahas, 93 Rue Truffant

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, Finland; Shigeharu Uchida, 2997, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

Working with God

By Gardner Hunting

"Why not have what you want?" asks the author in this book. "Are you accepting a disappointment as something that you *must* suffer?"

"I am not writing to sell you anything or to teach you anything or to persuade you of anything," he says, "but just to share with you the ideas that changed the life of a man who used to think as you do and who thought that he had good reason to think so, but who has found out that he was mistaken and that life is not hopeless at all; and who believes that what helped him may help somebody else who is under a cloud similar to the one that he once lived under. Many things you want most are now within your reach."

Mr. Hunting refers to Jesus' teachings as sound and practical and believes that working with God is a matter of expressing Him, of "letting His attributes . . . flow through me into the visible." *Working with God* has special appeal, for it was written by a man long experienced in applying Truth to his everyday affairs.

(*Working with God* is priced it $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again	$1.00
	Doctor Houston Speaking	1.00
	Favorite Unity Radio Talks	1.00
	God a Present Help	1.00
	God Is the Answer — *Dutch, English*	1.00
	Great Physician, The	1.00
	How I Used Truth — *German, English*	1.00
	Lessons in Truth — *English, Italian German, Spanish, Russian, French, Dutch*	1.00
	More Wonderful You, A	1.00
	Myrtle Fillmore's Healing Letters	1.00
	New Ways to Solve Old Problems	1.00
	Peace Begins at Home	1.00
	Prove Me Now	1.00
	Story of Unity, The	1.00
	Things to Be Remembered	1.00
	Whatsoever Ye Shall Ask	1.00
	You and Your Child — *French, English*	1.00
For Healing	Christian Healing — *German, English*	1.00
	Divine Remedies	1.00
	Jesus Christ Heals	1.00
	Truth Ideas of an M.D.	1.00
	You Can Be Healed — *Swedish, English*	1.00
For Prosperity	Both Riches and Honor — *French, English*	1.00
	Prayer in the Market Place	1.00
	Prosperity	1.00
	Prosperity's Ten Commandments	1.00
	Working with God	1.00
For Inspiration	Best-Loved Unity Poems	1.00
	Be of Good Courage	1.00
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father	1.00
	Mightier than Circumstance	1.00
	Prayer Changes Things	1.00
	Sunlit Way, The	1.00
For Devotion	Effectual Prayer	1.00
	Holy Bible, American Standard Version	6.50
	Keep a True Lent	1.00
For Advanced Study	Atom-Smashing Power of Mind	1.00
	Christ Enthroned in Man	1.00
	Have We Lived Before?	1.00
	Know Thyself	1.00
	Let There Be Light	1.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	1.00
	Mysteries of John	1.00
	Selected Studies	1.00
	Talks on Truth	1.00
	Teach Us to Pray — *French, English*	1.00
	Twelve Powers of Man, The	1.00
	What Are You?	1.00
For Children	Adventures of the Seven Spartans	1.00
	Barky's New Home	1.00
	Barky and His Friends	1.00
	Crybaby Kangaroo	1.00
	Jet's Adventures	1.00
	Jet and the New Country	1.00
	Jet's Choice	1.00

Greeting Booklets				
	Be at Peace	.10	Land Is Bright, The	.10
	Daily Resurrections	.10	Preparation for Easter	.10
	Easter (new)	.10	Recipes for Living	.10
	For Thy Benediction	.10	Sanctuary	.10
	Gift of Immortality, The	.10	Stream of Life, The	.10
	Great Helper, The	.10	This Is Your Easter	.10

(Any 12 of these booklets $1. Envelope included)

NEWS from UNITY

New Free Booklet Is Available

Many persons receive inspiration from reading how others have solved problems similar to theirs through Truth. For that reason, Unity publishes periodically a booklet entitled *Health Is Catching,* containing letters telling of such experiences.

The friends whose letters appear in this booklet have made wonderful demonstrations over many kinds of illness and difficulty, and they have given us permission to use their letters in the knowledge that others will be inspired to demonstrate over their problems.

The term health in the title of this booklet is used in its broadest sense, including not merely physical healing but the solution of any problem that confronts man—human-relations difficulties, financial ills, and so on.

Volume VI of *Health Is Catching* is now ready for distribution; if you would like a copy, send your request to Unity School of Christianity at Lee's Summit, Missouri.

Coming Events at Unity

For your convenience, you will find listed below the dates of three events of interest that will be held at Unity headquarters during April and May. If you are planning to attend one or more, you should make definite arrangements to do so as soon as possible. Reservations for the Lenten Retreat should be addressed to the Director of the Lenten Retreat, and for either term of the Training School to the Registrar of the Training School.

Lenten Retreat—April 2 to 9.

April Term of Training School—April 18 to May 13.

May Term of Training School—May 23 to June 17.

In order to be sure of accommodations, please send your letter as soon as possible.

Coming Next Month in UNITY

"Have you come to a place in your life where every door to your good seems closed?" asks L. Stevens Hatfield. "Does it seem to you that there is no way out of your dilemma, no place for you to go for peace or comfort?" she further questions. "Then it is the time to turn trustingly to God, the time to silence your own confused thoughts and employ the power of prayer with all the fervor and faith of your being," she assures.

In her article "If My People Pray," which will appear in the May issue of UNITY, the author describes prayer as "the most powerful force in the world" and "the open door through which God works His mighty works for us and through us." While there was "infinite power in the prayers of Jesus," she urges us not to feel that the power of prayer is beyond our grasp. "Prayer is cumulative," says Mrs. Hatfield. "The more you pray the more you accumulate of that powerful spiritual energy which transforms invisible ideas into visible things. You should expect to see the tangible result of your prayer."

Be sure to read the article "If My People Pray," by L. Stevens Hatfield, which will appear in the May issue of UNITY. And you may wish to pass the issue on to a friend who needs to know of the power of prayer.

Birthday Greetings for Your Friends

Have you discovered Unity's attractive and inspiring greeting booklet for remembering your friends on their birthdays? *God Bless Your Birthday* is the title of this booklet, and the many charming poems and prose selections it contains make the booklet truly what the name implies —a birthday blessing. And the cover of *God Bless Your Birthday* is especially attractive with its lovely colored photograph of a blue jay among pink blossoms and green leaves.

Each copy of the booklet comes to you with its own mailing envelope requiring only two cents postage if mailed unsealed. Copies of *God Bless Your Birthday* are only ten cents each or twelve

for $1, so order a supply today for remembering your friends' birthdays.

"Paying the Tribute of Love"

"The olive trees that bordered the garden cast a deeper shade against the night sky. And the figure under them would not be perceived even by the negligent watchers before the door of the tomb. They had grown so weary of this useless watch that they hardly moved about or spoke any more.

"The man under the trees was not weary; he was paying the tribute of love."

Thus begins the unusual and beautiful Easter article entitled "The Word Spoken for Easter." Written by Zelia M. Walters, author of the well-known and popular Doctor Houston stories, this article appears in the April 10 issue of *Weekly Unity*.

"The Word Spoken for Easter" tells the story of a man who had come to ask a favor of Jesus, but found that He had been crucified. Nevertheless, this man received a great blessing, not from Jesus the man, but from the risen Christ.

Weekly Unity is a magazine for adults published each week. Each issue contains inspiring articles, poems, a column by Lowell Fillmore, illustrations, and several feature departments. A year's subscription, fifty-two issues, is $1.

Healed of Ills and of Worry

A *Daily Word* reader writes: "This is how I use my *Daily Word*—after I read and reread an issue many times, I cut the pages out, trim off the top and bottom, and send one or two in each letter that I write to my friends and relatives. Some have written asking me for more. One friend wrote that since I have been sending her the clippings she has been healed of many ills and of worry. One man sent word to me to send him more of those 'little papers.' "

More than a half million persons find inspiration in *Daily Word's* lesson, prayer, and Bible verse for each day of the month, as well as its poems and short articles. Many UNITY readers find it a helpful supplement to their regular reading; and if you are not familiar with the daily help *Daily Word* can give, you might like to order a subscription. *Daily Word* is published monthly and priced at $1 a year.

Easter Stories for Boys and Girls

Here are some of the stories that appear in the April issue of *Wee Wisdom:*

"Granny Hewitt Makes Easter," by Myrtle Vorst Sheppard. In this story Cindy Sue Carrolton and her twin brother Timothy are entered in a contest for decorating Easter eggs.

"'April Fool!' from Bob," by Lawrent Lee. This Spartan story for April tells what takes place when Kegs's burro Surprise disappears and Bob, who knows a great deal about animals, tries to find him.

Boys and girls will also enjoy and learn from all the other stories and features in this issue, making it ideal for introducing a year's subscription. *Wee Wisdom* is $2 a year.

Unity Literature for Mother's Day

In selecting gifts for Mother's Day (May 8 this year), remember that you have a wide choice of Unity books, magazines, and booklets available. To supplement UNITY, the magazines *Weekly Unity* and *Daily Word* will provide inspiration. For business persons *Good Business* offers help and encouragement. And from the list of books and booklets appearing on another page of this issue you are sure to find the right gifts.

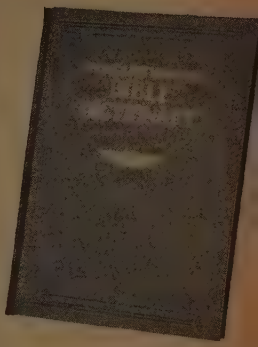
A Unity Magazine for Teen-Agers

The teen-age boys and girls in your family will appreciate Unity's magazine *You. You* is written and edited especially to interest and entertain young people, as well as to satisfy their thirst for instruction in self-improvement.

You magazine "speaks the language" of today's young people. They enjoy reading it, and at the same time receive inspiration in their search for a happy, useful way of life. One *You* reader in New York writes: "I am pleased with my *You* magazine and enjoy reading it very much. It helps me so much in my university work. I am inclosing $1 for my renewal."

You contains fascinating stories about teen-agers in real-life situations, articles about well-known persons who have applied Christian principles to build successful lives, plus inspiring poems and many special feature departments. You can send a year's subscription for *You,* twelve wonderfully inspiring monthly issues, to some young person for only $1.

TWO BOOKS FOR BIBLE STUDENTS



METAPHYSICAL BIBLE DICTIONARY—Here is a gift that you can count on to gladden the heart of a friend who is seeking to know more of the deep truths of the Scriptures. This wonderful reference work explains the meaning of names of persons and places, as well as significant words and terms, found in the Bible. Definitions include the metaphysical meanings, which are enlightening and will add a whole new dimension to Bible study. A truly distinctive gift, the *Metaphysical Bible Dictionary* in its rich brown Keratol binding is priced at $5 a copy.

LET THERE BE LIGHT—This is a comprehensive Unity textbook for students of the Old Testament, written by Elizabeth Sand Turner, educational director of the Unity Training School, in response to requests from many Truth students. In it the author combines the fruits of her many years' intensive study of Bible history and compilations with the teachings of Charles Fillmore. *Let There Be Light*, bound in attractive blue Keratol, is $2 a copy.

Persons taking Unity Correspondence School courses and those enrolled in study classes in Unity centers will find these two book invaluable aids. Why not make your selection and send your order today?

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"THE TEMPTING OF K'UNG FU TSU"

The only Christian in Shuri, Okinawa, who handled ships' stores was K'ung Fu Tsu. K'ung's family had been disciples of Confucius for nearly twenty-five centuries, and it had not been easy for him to exchange his faith for Christianity. It was the persuasion of the young Army lieutenant who was the Christian chaplain in charge of feeding the homeless on the island that had influenced him to read the Bible, and the New Testament itself convinced him to become a Christian.

But when his business began to fall off and his former customers drifted away, he felt sure his change of faith was the cause. Was he being fair to his sons to let the business fail? Should he renounce his new belief?

Taking a step such as K'ung took would be difficult for most of us who have been brought up in Christianity, and the story of how he demonstrated his faith in the face of apparent failure is sure to inspire you and to help strengthen your faith as well. This story is told in the article "The Tempting of K'ung Fu Tsu," by C. A. Pruett, and appears in the April issue of *Good Business* magazine.

Good Business is Unity's magazine containing articles showing how Christian principles are being applied to good advantage in the workaday world. Its valuable inspiration will come to you each month for a year for $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

For Mother's Day

A BOOK BY THE "MOTHER OF UNITY"

Myrtle Fillmore's Healing Letters is the gift of perfect taste for that special someone you always remember on Mother's Day—your mother, your wife, a relative, a special friend. *Myrtle Fillmore's Healing Letters* is a volume of inspirational and helpful messages from the pen of Unity's beloved cofounder, Myrtle Fillmore.

A Mother's Philosophy of Life

Myrtle Fillmore's Healing Letters contains excerpts from letters that Mrs. Fillmore wrote to those requesting her counsel and help on problems of everyday living. Every paragraph breathes the love and understanding of a great spirit that reached out in an attitude of helpfulness to aid all who sought her advice. One of our friends in California writes:

"I want to express my appreciation for *Myrtle Fillmore's Healing Letters.* I am enjoying the book so much, and my friends are eagerly awaiting opportunity to borrow it."

Myrtle Fillmore's Healing Letters is a most appropriate gift for Mother's Day, and by giving this book you will bless and inspire the person who receives it. Mother's Day is May 8, so send your order now for the copies you will need. *Myrtle Fillmore's Healing Letters,* in its attractive blue Keratol binding, is priced at $1 a copy.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

WHAT IS THE PROSPERITY BANK?

The Prosperity Bank is a small cardboard bank in which you save coins to help spread Truth to others and to bring more good into your own life. Using the prayer drill as you save each day for seven weeks helps you learn to look to God for your supply. Sharing UNITY magazine with others sets in motion God's law of giving and receiving to bring more good into your life.

The coupon below provides space for ordering UNITY for three friends for one year. Their subscriptions will begin at once when your order is received, but you need not send the money for them until you have completed your drill at the end of the seven-week period. With your Bank you will receive complete instructions for use, so fill in and mail the coupon below to Unity School of Christianity, Lee's Summit, Missouri.

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-4-55

HOW WE GUIDED OUR CHILD PAST HIS PROBLEMS

A grandmother in Idaho writes:

"Will you send a year's subscription for *Wee Wisdom* to the address I have listed? I used to get the magazine for our children, and now I am ordering it for our grandchildren.

"Our son, a senior in the university, has asked his father how we guided him past his problems. I think it was with good reading when he was young. His favorite story before he was old enough to read was one his big sister read to him from *Wee Wisdom*."

For more than sixty years *Wee Wisdom*, Unity's Truth magazine for boys and girls, has helped to guide children past the problems in life. Whether they are old enough to read for themselves or someone else reads the stories to them, children unconsciously copy the character-building ideas set forth in *Wee Wisdom*. They form the habit of turning to God whenever they have a problem to solve, and they learn to use Truth principles in their lives. Good healthy character traits established in childhood build successful, well-balanced adult personalities able to meet any emergency of adult life. And best of all, boys and girls love *Wee Wisdom's* exciting stories, things to do and to make, songs, puzzles, and other wonderful entertaining features.

Wee Wisdom will come every month of the year for the nominal subscription price of $2. Why not order the magazine today for some child you would like to make happy?

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"As Earth Brings Forth Her Bud"

Hazel M. Kerr

There's something of the miracle
Of Easter in the springtime flood,
Of life that throbs through root and branch
As earth once more brings forth her bud.

The Resurrection mystery
Is symbolized anew each year,
As on a dark and barren bough
Myriad snowy blooms appear.

And he is close to Easter who
Bows down before the secret Power
That animates the bursting seed,
And breathes upon the opening flower.